

THE CHRISTIAN

JANUARY 31, 1960



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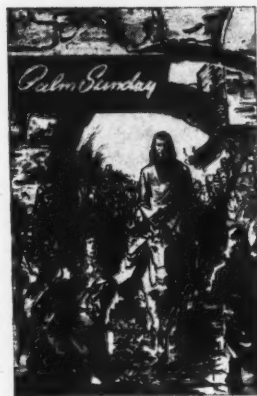
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The Brotherhood Palm Sunday bulletin for 1960* (right) is from original artwork by Art FitzSimmons. In purple, black and blue-green, it pictures Christ's entry into Jerusalem. 65A378, \$2.00 per 100; \$8.00 per 500; \$14.00 per 1,000

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FLOWER SONG

By Gaines Glass

I know ten million daffodils
Will bloom this coming spring,
For everywhere true gardeners
kneel
And bury bulbs that bring
A burst of glory—yellow, white,
To counteract the gray
Of patterns winter stencils deep
In stark steel-point array.
But daffodils will stir and grow
Up through the warming sod,
And gardeners will again believe
In beauty and in God!

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Straight Furrows

by Edith Lovejoy Pierce

A Faith to Live by

No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God.—
LUKE 9:62.

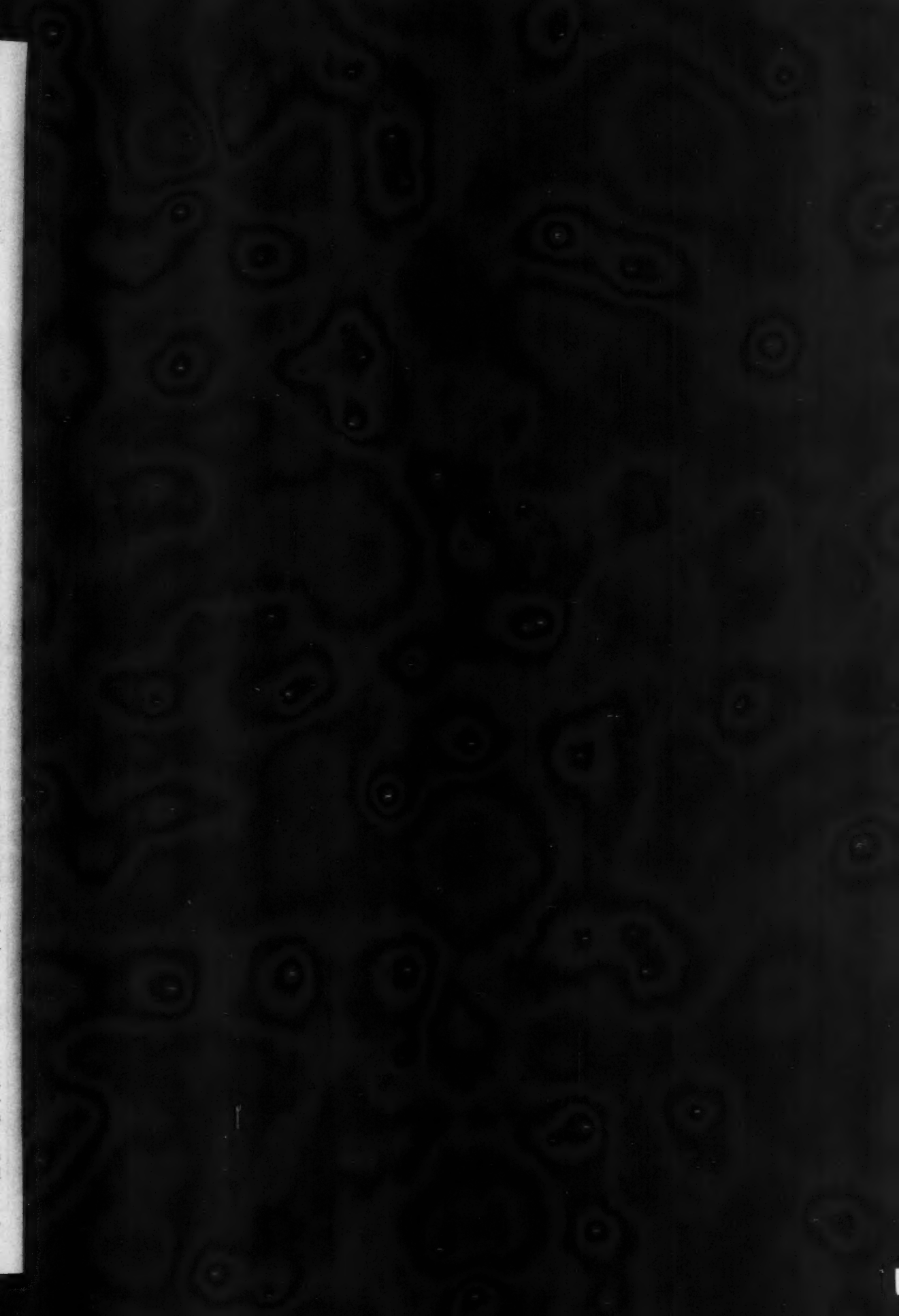
THE only way to plow a straight furrow is to keep your eyes on a landmark at the end of the field. The primitive wooden plow of New Testament days was guided by one hand. In the other hand one held a stick for the oxen. If the farmer looked back, to see how far he had come, or whether the furrow behind him was straight, the plow would be likely to swerve. Or he might decide that he had done enough for one day, the sun was setting and he had better get back to his family. He might turn around in the middle of a furrow and go home.

We give our lives to Christ, and think we have given them once and for all. We make the great decision, but the great decision never *stays made*. Day after day, in small ways or great, the choice has to be made and remade. How steadily we have to keep our hand on the plow and our eyes on the landmark at the end of the field! If only we could let the oxen pull us along without any guidance on our part!

Or just turn around with pride every so often and watch the beautiful straight furrow lengthen behind us. Or break off and go back and start again some other day.

But there is always that strange landmark that draws us, an ancient gallows left standing on a hill outside the city wall. An upright and a cross-piece. If only our furrow could be as straight as that!

The hand guides the plow, but the eye guides the hand. Pray God our eye may be single, and look only one way.



Christian Youth in a Changing World



—RNS

by William D. Nottingham

MUCH has been said among Christians about the changes taking place in today's world. We should say "in yesterday's world" for the changes are already here! Much is also said about the opportunities for Christian youth to serve today. We should say "tomorrow," because effective service requires time for solid training.

The importance of *today* is to have our imagination stirred, our faith confirmed and our study programs geared up to the frontier needs of the church at the moment of graduation.

1. The Challenge of Tomorrow

Whatever else is going on in the world, students and young workers in every country throw an exciting challenge in the teeth of Christians. Young Communists in East Ger-

Mr. Nottingham, a graduate of Bethany College and Union Theological Seminary, is a fraternal worker with CIMADE, a work which is supported by the Disciples' Week of Compassion. The Council on Christian Unity is the sponsoring agency for fraternal workers.

many, Russia and China think they have history on their side. Young nationalists all over Asia and Africa are sure that a new greatness of their people is in the making.

Young materialists in Europe and America, sometimes with an imitation Christian flavor, see technical progress and good will organizing as the best hope for the future. Across national lines run currents of enthusiasm toppling idols in the name of a new humanity. Courage and inventive skill are poured into industry, construction, farming and education from Israel to Indonesia.

But in the wake of any youth manifestation, from a football game to a political rally desolation often sets in: strewn papers, trampled flowers, and brooding loneliness. In these same countries can be seen the tragedy which underlies rapid social change: disillusionment, unhappiness, anonymity.

A French documentary film (*Moi, Un Noir*) tells the story of a young African who quits his village in the brush for the modern life of Dakar. What he finds is joyless labor on the docks and a new kind of misery in the slums. His mind full of movie

stars and prize fighters, he has nothing real to cling to. He would like a nice home and a car for week ends like "everybody else," but the cruel deceptions of his society leave him a forlorn drunk on Saturday night.

In the same vein is the increasing tide of juvenile delinquency—"teddy boys" in England, *die Halbstarken* in Germany, *les blousons* in France.

Christian youth must be no less involved in the world's social and political contests than other members of their generation. They have to be a sign of the Lordship of Jesus Christ.

2. Opportunities to Serve

All of this takes place in the context of industrialization, urbanization and technical improvement. It means a vast need of Christian nurses, teachers, skilled workers in every field, engineers and administrators.

Because of the need for outside help, often in the face of famine and illiteracy, Christian youth must be prepared to enter into international service on three to five-year assignments or permanent careers.

The field of voluntary service is

Whether Witnessing at Home Or Being Ambassadors Abroad, Young People Must Show Signs of the Lordship of Jesus Christ

already expanding. The World Council of Churches has discussed the need of finding new ways to send volunteers as well as specialists into international situations. At the present time, more volunteers apply than can be handled.

In Europe, CIMADE and Hilfswerk recruit youth for voluntary service among refugees in France and Germany, as well as work among North Africans, and evangelistic and literacy teams. The German Student Christian Movement is developing *Aktion Suehnezeichen*, calling for young German volunteers to work in some of the countries which suffered most in the last war, as *signs of forgiveness*. The Brethren, Mennonites, Quakers and others, as well as the Disciples on a smaller scale have volunteer overseas programs.

Ecumenical work camps have involved approximately 9,000 young people since the end of World War II. The end of the reconstruction period in Europe has brought about work camps in other parts of the world and has introduced a new kind of work camp: service projects among migrants, refugees, the underprivileged of the inner city, victims of disaster and programs of community improvement. In the United States, the title is simply "Invest Your Summer."

As the world grows smaller through commercial and educational exchanges, the church will develop channels for exchanging persons and placing Christians in strategic positions.

3. Christian Unity

The work of Christian youth in a changing world is a part of God's purpose in Christian unity. The ecumenical movement (including but by no means limited to the World Council of Churches) is part of the change. To be a sign of the fullness

of life, Christians belong together. They carry one message of redemption because the Church of Jesus Christ is one.

This means the cooperation of churches in witnessing through common service, but it also means continued and closer contacts in many ways. For example, more student exchange programs mean more church members being in touch with Christians from other lands. More encounters take place among ministers and seminary students on the international level of theological discussion.

The churches' social concerns, publications, student and layman's work become less and less limited geographically. The advance of the "younger churches" of Asia and Africa calls for interchurch aid of a new kind. And as a significant expression of Christian unity, "fraternal workers" have become a long-term means of sharing leadership and experience for the mutual enrichment of church life.

4. Adequate Preparation

To make a valid contribution in this new picture of the church in the world, young people must be armed with more than a willing spirit. Four areas should be given special attention in their preparation:

a) *Languages*. There is only one way that international Christian relations can be taken seriously and that is by knowing other languages than English.

Missionary education has long stressed this point, because it is the only hope of penetrating the thought and life in other countries. Also this is becoming the new requirement of Christian leadership in general.

b) *Christian teaching*. Our youth who serve in the church of tomorrow must know what the church is. They need to know the logic behind the practices of their own church and the values these practices bring to the whole church. But more important, they must know what the church and the Bible have to say about Jesus Christ, the nature and purpose of human life, the meaning of sin and redemption and the love of Christians.

c) *Cultural understanding*. Christian youth have an amazing capacity for adapting to situations overseas, but their effectiveness is appallingly limited if they have no cultural foundation similar to that of European and Asia youth.

What is required is not simply a few college courses—and not necessarily a university degree—but a sensitivity to the story of another's achievements and sufferings.

d) *Special skills*. Finally, a well-defined skill, trade or profession will permit the young person to help in a specific way where shortages exist or leadership is requested—to say nothing of enabling him to support himself. What they *do* there is as important as that they *be* there.

5. The Church's Job

The church must think up new ways of putting young people to work and paying for their maintenance. It is no longer a question of regarding foreign shores and areas of rapid social change as the objects of our charity and preaching, but of our respect. To work among them as equals is the command of love. Both volunteers and specialized workers are a growing necessity and cannot be treated lightly.

As Alan Booth of the Commission of the Churches on International Affairs in London has said: "The real division in our world is not between East and West, but between whose lives are comfortable and the great mass of mankind whose lives are nasty, brutish and short." Christian young people must be given the opportunity to answer some of these problems and help to solve them.

Editorials

Dimensions of Christian Citizenship

THE size of one's job is more important than the size of his hat. And if his own "capability size" isn't large enough to fill the bill, his head may become too large for his hat anyway.

Under the above title our churches are observing Youth Week. We immediately think of the relation of the individual's abilities to the task. Does one measure up?

What are the dimensions of Christian citizenship? Is it ten feet high or a mile long, or does it weigh a ton? It is a hard thing to measure. One automatically becomes a citizen of a country at a certain age. One makes a confession of faith, is baptized and comes into the Christian fellowship. If he is already of legal age, does he thus become a Christian citizen?

Probably not. The nature of Christian citizenship is such that we have to work at the task of fulfilling it. Fortunately for the world, youth is always ambitious and not a little idealistic. Despite the publicity a few beatniks might get in our day (and they aren't all young), most young people dream of a better society than they see around them.

Dreams become realities when the principles of one's Christian faith find practical outworking in society. Leave it to adults to argue about the evils of the social gospel. Let scholars remind us of what God will do in his own time.

Youth will forever imagine that if the teachings of the Sermon on the Mount were practiced by men, the world would be a better place.

Moved Recently?

MANY years ago, a lady got angry and asked for her church letter. We asked what she was going to do with it. "Oh, nothing, just now," she replied. Then and there another problem forced its way into the overcrowded consciousness of an innocent young minister, already over his head in a myriad of problems.

How is church membership to be defined? Can you be a member of the Church, and not be a member of a church? If the answer to the latter question is "no," then does the transfer of the letter from the church records

to the individual's pocket give him some kind of a last-ditch stand, tottering on the brink of non-membership?

Tomorrow we begin "Non-resident member month." This isn't a period set aside to honor these people. Neither will it cause them very much anguish. A large percentage of them, like Clementine, are "lost and gone forever." They won't hear about the "month."

It remains for the resident, active members to observe the month. There is a lot that we can do. In this mobile age, every one of us has a friend or relative who has moved recently and left his membership at home. If we can control our emotions enough to let these people move out of our community and home, surely we can dispense with any assumed objection to their finding a new church home.

The greatest honor that can be done to the memory of parents (this is the most common reason for not transferring) is to move local church membership to the new community along with the furniture. Then there will be no question as to whether one is still in the Church.

The Light for Bultmann

IT SEEMS so difficult for deep thinkers to convey their full ideas to the public. Whether this is the fault of scholar or of pupil is a toss-up.

Rudolf Bultmann, our well-remembered professor at Marburg in the months of crisis prior to Hitler and during the first year of his leadership, has suffered from this chasm between idea and interpretation. Therefore, it was a pleasure to read his article, "Eternal Light of Christmas" (*The Christian Century*, December 16, 1959).

Regardless of what one thinks Bultmann means by "myth" and "de-mythologizing" (and in our judgment few really do understand him), he has surely made his devotion to, and dependence upon, Jesus Christ quite clear in this statement.

We light candles to remind us of *The Light*, says Bultmann. And *The Light* "that has shone forth for the world in the birth of Jesus Christ always shines for us all."

When you associate with Bultmann you are quite conscious of a deeply reverent life. This Christmas message conveys that spirit as well as can be done on the printed page.

CHRISTIAN EDUCATION

—Drudgery or Source of Strength?

by William Foster

A SUNDAY school teacher came to see her minister with her resignation. "Why?" said the minister. "You are one of our very best teachers. A person of long experience, one of a very few who meet the standards set by the education committee."

"That's just it," replied Mrs. Jones. "I've been to training schools, I've never missed a workers' conference, I plan every lesson, I use the best materials and methods, I'm always present and on time, I've visited in pupils' homes, called and sent cards to absentees and my church work seems successful."

"Then what," interrupted the minister, "is troubling you?" "It's my personal life," said Mrs. Jones. "I spend so much time in church work that my husband and children feel neglected. I'm nervous, losing weight, and have a sense of emptiness even though my life is so full of church activity."

The minister paused and replied, "I wish I could tell you the answer, but I must admit that I have the same problem. I do what the congregation requires me to do and yet sometimes I feel that same sense of emptiness even though my life is so full of activity." Then Mrs. Jones said:

William Foster is minister of education for Vine Street Christian Church in Nashville, Tennessee.

"If you will find someone to take my class for a while, when I get away from church work and sort of restore my soul then I'll come back and work some more."

This final point is a serious criticism. It is disturbing to think that people in the midst of church activities could be in desperate need of spiritual renewal. The church must not be an agency that uses up the strength of people, but must be the very source of that strength.

A visitor to any of our churches might be impressed by the program, the organization, the budget, etc., but still ask, "What is the point of all this?" Many of us might be found saying to ourselves "*somewhere in this haystack there is a needle!*" Or "*somewhere in this field there is a treasure, or a pearl of great price. I would give everything I have to find that which is most valuable of all.*"

One must be very sensitive to discover the real source of spiritual power. Perhaps you remember the fairy tale about the princess and the pea. The princess was a guest in the home of people who wanted to find out if she were really a princess.

The host placed a dried pea in the princess' bed and put 14 mattresses on top of it. In the morning the princess said that she did not sleep well because of

a lump in her bed. Her hosts were satisfied. Only a princess could be that sensitive.

A modern princess would probably solve such a problem by requesting more mattresses. This seems to be the trend today—make life softer or make people insensitive. Indeed we are tempted to cover up the poignancy of the spiritual life with softness. Or at least give people an inoculating dose of it.

Once upon a time three pioneers met in a small cabin to dream dreams of the civilization they would introduce at the frontier. Years later the descendants of the pioneers, enjoying the benefits carved out for them by their forefathers, entombed the little cabin in a sheath of new stone as a memorial.

Later, to satisfy the tourists, a restaurant was added, and a motel and a shopping center and a drive-in. One day someone drove in and asked, "Where is the cabin the three pioneers met in?" The guide answered, "What three pioneers?"

Samuel H. Miller in *The Great Realities* says:

"... probably nothing is quite so frustrating as to know that for multitudes who have spent their lives within the shadow of religion nothing of its beauty and grandeur has ever communicated itself to their inner essence. They

The Desperate Need in Teaching Situations Is Spirit-Led Small-Group Communication

are what they were when they came into it and they go out of it ungraced . . . It is to know all the drudgery of church work, and all the boredom of it, and yet never to find revelation speaking through it . . . This, I say, is tragic."

Pitty poor Mrs. Jones, the Sunday school teacher, who did all that the church required but still so desperately needed spiritual renewal.

Christian education must avoid the terrifying experience of the five virgins who had rushed out with lamps but no light, or of Sampson who rose to meet the Philistines not knowing that the spirit of the Lord had departed from him. How much better it is to have that power before rising to the occasion.

Let us examine that often examined story of the day of Pentecost. Jesus told his disciples, "You will receive power when the Holy Spirit has come upon you." . . . They returned to Jerusalem. . . they went up to the upper room . . . with one accord devoted themselves to prayer . . . When the day of Pentecost had come they were all together in one place . . . there appeared to them tongues as of fire . . . and they were all filled with the Holy Spirit. After this Peter spoke to perhaps the toughest audience to communicate ever assembled. But the amazing thing happened! He was understood.

It is our objective as Christians to have a word from the Lord that can be understood. As Christian educators we must also provide the opportunity for the word to come alive in us. This is not done by just talking or studying about it. We must gather together in small groups just as the apostles did and allow the same Holy Spirit to rest upon us. We must recapture this firsthand experience. Through

the years, the response to Christianity more and more became a response to theological speculation and organized structure. William C. Bower, in an address¹ delivered in Lexington, Ky., said, "This tendency is further complicated by the fact that the modern church in a mechanized society tends to become an elaborate mechanical organization and to take on the character of big business, so that the prophetic function of the minister is in danger of being displaced by organizational administration. What this amounts to is that, now that church membership has become a badge of respectability, there is great danger that joining the church may be very much like joining the Country Club or Rotary International, without a profound religious experience.

"The new frontier," continued Bower, "lies in the rediscovery of the sources of a vital, firsthand religious experience. To the early Christians, religion was, as it was with Jesus, a direct experience unmediated by tradition, creed, or ecclesiastical hierarchy."

Persons responsible for Christian education will do well to examine the small-group possibilities in Sunday school classes, youth groups, committees, choirs, leader training classes, etc. The serious Christian education student will do well to take training in Christian group dynamics. Instead of looking for gimmicks, he must become more sensitive to the inner group forces which are at work when people are together in love and prayer.

When a small group of Christians meets together in love, it becomes possible for God to work with them. When the group members accept one another for what they really are, when they share

¹COB quarterly, Vol. XXXVI, No. 1, p. 8.

common goals and work toward them with courage and trust, then education becomes a living thing that has clearer meaning not only to the group members, but also to any who would hear what God has done.

Our society has been compared to a dust heap of individuals without any real bonds of relationship. What can God mold if the clay is dry?

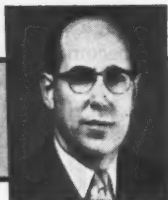
Great movements in Christianity have been based on the training of small groups.

John Casteel, professor of practical theology at Union Theological Seminary, edited a book called *Spiritual Power Through Personal Groups*. In it he says: "In terms of the Christian faith, personal groups are the *work of the Holy Spirit*: they come to life through the leading of the Spirit; they grow, struggle, and triumph as the Spirit gives them light and power; they are bound together by a common life lived in the Spirit."

Do not misunderstand my point. A small group of people, —however well trained in group work—can not get together and conjure up the Holy Spirit, nor is the Church man-made. It is a God-made fact in our world. Our task is to tune ourselves to this harmony that we may know His presence. The power is his, but there are concrete things we can do.

This is in the tradition of Walter Scott who revived the churches of his day by suggesting some definite things that man could do and some definite things that God would do. The revival of the churches today can begin with the work of the Holy Spirit in small groups—groups of Christians who relate themselves together in love and in Christ so that his will can come alive in them. Is it happening in some churches now and it will happen in more.

A Tulsa church has this sentence printed on its stationery: "Oh, Lord, What Can Be Done That Thy Spirit May Come to Me?" Christian education tomorrow will answer that question.



Consulting the Pastor by Charles F. Kemp

Attitudes That Support Life

—Final Article in Series

PEOPLE go to their pastors, physicians, psychologists with an infinite variety of problems. Many of these problems, we are told, center in attitudes. What attitudes are necessary for the solving of one's problems or for maintaining an effective life?

This is a good question. We will answer it by putting it into the second person.

(1) Accept yourself as you are. This is what the psychologists call the principle of "self-acceptance."

One of the most important lessons of life is to learn to accept ourselves.

Walter Rauschenbusch said, "I resolve to live a Christ-like life *within the limitations set for me.*" We all have our limitations of one kind or another.

If you have only two talents, you need not berate yourself or feel unworthy because you do not have five. Remember that in Jesus' story the man with two talents and the man with five received identical rewards.

(2) Recognize that you are important and that you are needed. One of the most significant things about the gospel is that every man is important in the sight of God. There are people depending on you.

(3) Remember that your problems do not all need to be solved at the same time. Life can be lived one day at a time. Prob-

lems can be solved one at a time. "Be not anxious for the morrow," said Jesus, "sufficient unto the day is the evil thereof."

In the same manner growth takes place one day at a time. It comes gradually. Many people who set out to develop attitudes of faith and confidence expect it to come all of a sudden like acquiring a car or a house. Rather, it is like cultivating a garden. You plant it, tend it, water it, fertilize it, and care for it—and wait. Your efforts, plus the sun, plus the fertility of the soil, plus the universe itself, provide the growth. No great man became great in a hurry. Read the biographies and see. Even the Apostle Paul said, "Not that I have already obtained, or been made perfect, but I press on."

(4) Remember that work is worth while. There is real meaning to the term used in hospitals today—"occupational therapy." There is a therapeutic power in work. We are not speaking only of one's occupation. It may be an avocation; it may be church work; but we need something that consumes our energies, that makes us wholesomely tired in the doing of something we enjoy.

(5) Shift your focus from yourself to others. This focus on self is what the psychologists call egocentricity, which means plain self-centeredness is at the root of many of our difficulties.

When the New Testament says to love our neighbors as ourselves it means to be as interested, as concerned, as willing to serve or do for others as we are for ourselves. This is real self-giving.

(6) Cultivate the ability to forgive. I use the word "cultivate" because we need to work at it. Many of our problems are a result of hostility, jealousy, bitterness, all those negative emotions that warp and twist the soul. The only antidote for bitterness is love—forgiving love.

(7) Remember that God is real. In times of difficulty and doubt, He may seem far away, but actually at such moments He is very near. We may not understand all the theories, and our minds may be full of questions, but the one in the New Testament who said "I believe, help Thou my unbelief" was received with approval.

Of course, we have doubts. Of course, we are unworthy, but that is why the gospel means "good news"—it is a message of grace. God is love. This is what Paul Tillich means when he says, "Though we are unacceptable, still we are accepted." Thus every man is worthy, every man is important. God can be trusted and life can have meaning.

These are some of the attitudes a pastor hopes he can make real to his people.



Disciples Among Churchmen Issuing Warning

Anti-Semitism Hit

NEW YORK—Three Disciples are among 21 Christian leaders issuing a statement here deploring anti-Semitism which has flared up in this country and in Europe.

Disciples signing the vigorous statement denouncing the anti-Semitic outbreaks were Dr. Hampton Adams, pastor of Park Avenue Christian Church here; Dr. Harold E. Fey, editor of the *Christian Century*; and Dr. Roy G. Ross, general secretary of the National Council of Churches.

THE CHURCH LEADERS asserted that "a central organizing force of the same vicious type that existed in Nazi Germany" appears to be spurring a pattern of anti-Semitism in this country and in Europe.

Extending fullest sympathy to world Jewry and pledging their solidarity with them in "combating this evil," the churchmen questioned "whether the attacks upon our Jewish brethren are simply isolated acts of vandalism by juvenile delinquents and other irresponsible persons."

THE STATEMENT was signed by such distinguished Protestant leaders as: Dr. Edwin T. Dahlberg, president of the NCC; Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U. S. A.; Evangelist Billy Graham; Dr. Norman Vincent Peale, pastor of Marble Collegiate Church here; Dr. Ralph W. Sockman, minister of Christ Church (Methodist) here; Dr. Fred Hoskins and Dr. James W. Wagner co-presidents of the United Church of Christ; and Dr. Robert G. McCracken, minister of Riverside Church, New York.

The statement assailed such lawlessness and those "who openly or secretly advocate the Nazi philosophy of racism."

'59 "Year of Candor"?

WASHINGTON, D. C.—Hailing 1959 as "a year of refreshing candor in the field of religion and politics," Protestants and Other Americans United for Separation of Church and State awarded "top citations" to Sen. John F. Kennedy (D.-Mass.) and the Roman Catholic bishops of the United States for statements on the subject issued during the past year.

They also awarded a "citation" to

Episcopal Bishop James A. Pike of Los Angeles, Calif.

The organization indicated its approval of Sen. Kennedy's "forthright statement of March, 1959, in which he characterized as unconstitutional the appropriation of public funds for parochial schools."

Although disagreeing with the statement issued by the Roman Catholic bishops on birth control, POAU cited it for "refreshing candor."

They praised Bishop Pike for his "fearless and analytical reply" to the bishops' statement.

"Neighborliness"

NEW YORK—Practical demonstrations of good neighborliness in the community are called for in the annual message for Race Relations Sunday, Feb. 14, issued by the National Council of Churches.

Prepared by Dr. J. Oscar Lee, executive director of the Council's Department of Racial and Cultural Relations, the Message will be read in thousands of Americans churches on that day.

Citing the first letter of John, which stresses that Christian love is universal and unrestricted, the Message quotes the Moffat translation: "My dear children, let us put our love not into words or into talk but into deeds and make it real."

In far too many instances, says the Message, love is not practiced in the current pattern of racial relationships in this country. "The superior-inferior status accorded people on the basis of their race results not only in broken fellowship but, even worse, in estrangement and at times in open conflict."

Christians must use their influence to see that the community guarantees to all people the right to acquire property, the Message states, concluding: "Such practical demonstrations will serve as a witness which will lead individuals and society to express love in deeds."

Economic Concerns

NEW YORK—This month local church members of major Protestant and Orthodox denominations embarked on a year-long study of key problems in the nation's economic life.

The studies, launched with the churches-wide observance of Church and Economic Life Week, Jan. 17-

23, come under five main topic headings:

1. Nuclear energy—its peaceful uses.
2. Inflation—the moral aspects of rising wages, prices and profits.
3. Employed women.
4. Farmers and city workers.
5. The churches' own economic and employment practices.

Berlin Church Opposing Attacks on Bishop

Backing Dibelius

BERLIN—Members of the Evangelical Church in Berlin Brandenburg said they will oppose any attempts to "silence or disenpower" Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany (EKID), whose strongly anti-Communist statements have frequently aroused the ire of East Berlin officials.

The Church's West Berlin members referred to "censorship" plans by the so-called "Weissensee group," which includes churchmen from the Soviet Zone. These clergymen try to have contact and conversation with their Marxist overlords and their atheistic neighbors in order to "open fruitful avenues for the Gospel."

The group is reported planning to propose at its next Synod meeting that Bishop Dibelius be ordered to refrain from making public utterances on political matters unless he gets the Church management's consent.

Quickie Sermons Aired

MADISON, WIS.—"Quickie sermons" have been added to rock 'n' roll disc jockey programs over Madison radio station WISM.

The two-minute inspirational-type "sermons," the project of Protestant, Roman Catholic and Jewish religious leaders, are taped in the studio for future broadcast in between playing of records. More than 30 such "sermons" are aired weekly. The speakers are unidentified.

Station manager William Walker said the unique series is aimed at "catching the attention of teenagers, radio listeners in cars on their way to and from work, and the listening audience not normally inclined to tune in formal church-sponsored programs."

NEWS

in focus

An Advisory Committee on Mail Obscenity



THE POSTMASTER GENERAL'S Citizens' Advisory Committee on Obscenity Through the Mails recently met at Washington, D. C. Members are (front row, left to right): Mrs. James Parker, president, National Congress of Parents and Teachers; Postmaster General Arthur E. Summerfield; Miss Chloe Gifford, president, General Federation of Women's Clubs; Dr. Shane McCarthy, executive director, President's Council on Youth Fitness. Back Row (left to right): Dr. Emanuel Rose, alternate for Dr. Julius Mark, senior Rabbi, Temple Emanu-El, New York; Roscoe Drummond, columnist, New York "Herald-Tribune"; Dr. Daniel Polling, editor, "Christian Herald," undenominational weekly; Dr. Erwin D. Canham, editor, "Christian Science Monitor," who is president, U. S. Chamber of Commerce; and Msgr. Thomas Fitzgerald, alternate for Archbishop William E. Cousins of Milwaukee. Absent was Douglas Black, president of Doubleday and Co., New York Publishers.

Photos by Religious News Service

First U.S. Christian Lay Academy Proposed



THIS ARCHITECT'S SKETCH shows the Christian Education Academy to be erected near Muskogee, Okla. The non-denominational lay institute, first such center in the U. S., planned by the Protestant Episcopal Church, will have such facilities as an ecumenical chapel (right), library, conference rooms, small theater, guest rooms, dining room and a swimming pool.



Service for Congress

PRESIDENT EISENHOWER bids farewell to Dr. Edward L. R. Elson, pastor of Washington's National Presbyterian church, of which he is a member, following a Service of Intercession and Communion marking the reconvening of Congress. Looking on are Dr. Arthur L. Miller, moderator of the General Assembly, United Presbyterian Church in the U. S. A.; and Vice-President Richard M. Nixon. About 500 persons, including over 100 members of Congress and their families, attended the service sponsored by the United Presbyterian Church and the Capital Area Council of Churches.

Washington Crusade

EVANGELIST BILLY GRAHAM discusses plans for his second Washington (D. C.) Crusade (June 19-26, 1960) with Dr. Clarence W. Cranford, pastor, Calvary Baptist church and crusade advisory committee chairman; and Dr. Edward L. R. Elson, pastor, National Presbyterian church and crusade executive committee vice-chairman.





NEWS IN BRIEF

PROTESTING EMBLEMS

PITTSBURGH, PA.—The Pittsburgh Area Protestant Council of Churches has asked authorities that religious emblems and statues be removed from all city and county government-owned automobiles.

A spokesman for the Council said that "numerous complaints . . . about such displays on public-owned vehicles" had been received from "ministers and laymen."

HOT BAPTIST ISSUE

NASHVILLE, TENN.—Rejection by Texas Baptists of a hospital in Texarkana, Tex., built partly with federal funds, was voted the 1959 No. 1 story in the Southern Baptist Convention.

Some Baptists had opposed convention operation of the government-aided hospital on the grounds of Church-State separation.

LOSSES IN N. Y.

NEW YORK—Churches of leading Protestant denominations are declining in numbers in the New York metropolitan area, although the total number of congregations increased slightly in 1959, it was reported by the Protestant Council of the City of New York.

The council's 1960 Protestant Directory lists a total of 2,207 congregations, compared with 2,197 the year before.

FAVORS BIRTH CONTROL

MILWAUKEE, WIS.—The Protestant Episcopal Church reaffirmed its position in favor of birth control in a statement adopted by the denomination's National Council at a meeting here.

It noted that recent controversy over the issue has served to "obscure with political debate profound differences among Christians concerning the nature and purposes of human sexuality and the family."

EVANGELIST'S PLANS

LONDON—American evangelist Billy Graham will preach at public meetings in 16 cities in nine countries during his seven-week African Crusade which began earlier this month.

NEW APPLICATION

ST. LOUIS, Mo.—An application for membership in the National Council of Churches' Division of Home Mission has been filed by the Lutheran

Church—Missouri Synod's Board for Missions in North and South America.

Final action will be taken by a committee of the council's General Board in March.

METHODISTS INTERRACIAL

NASHVILLE, TENN.—Scores of Methodist churches have become interracial in the last five years, especially in larger cities outside of the South, a Methodist official said here.

Dr. A. Dudley Ward, general secretary of the Methodist Board of Social and Economical Relations, Chicago, added that the rate of forming interracial churches has been accelerating.

SHODDY EDUCATION

NEW YORK—There has been "a great deal of shoddy education purveyed in the name of the church" in Christian colleges, a prominent Lutheran educator charged here.

"The fact that this education may be 'holy shoddy' does not mitigate the error," declared Dr. Robert Mortvedt of Chicago, executive secretary of the United Lutheran Church in America's Board of Higher Education.

REFUGEE GIFT

GENEVA—The United States made an additional contribution of \$1,040,000 to the World Refugee Year.

The latest U. S. donation brought the total of American contributions to the Refugee Year to \$3,200,000.

In announcing the new contribution, Mr. McCollum said it was intended to cover specific refugee programs over and above the regular U. S. refugees programs for 1960 which will mean outlays totaling \$40,000,000.

BAPTISM IN POLAND



EIGHT POLISH BAPTIST CHRISTIANS, surrounded by more than 500 relatives, friends and on-lookers, kneel in prayer with Jan Pancewicz (top photo) before their baptism by immersion in the Warta River at Poznan, Poland, last summer (bottom photo). Baptist work in Poland, begun in 1858, has had a slow growth in a predominantly Roman Catholic country. Despite official atheism of the Communist state, Poles cling to religion.

The Modern Prodigal

by C. Harvey Lord

Minister, Christian Church
Villa Park, Illinois

The following story, a modern parable, was written for a talent night at a Chi Rho camp. The story, prepared for publication by C. Harvey Lord, was put together by a quest group. Since the Camp was at Lakeland, the Chicago setting for the story is understandable.

ONCE there was a typical Chicago family, with a father, a mother, a son, and a daughter. Every member of the family had work to do. The father earned the living, the mother kept the house, and the son and daughter were called upon to do their part.

Bob, the boy in the household, had a girl friend named Susie. He liked to take her to the movies, or to go to Riverview. He would talk to her for hours and hours on the telephone. His sister, Kate, never had a chance to use the phone, nor did his father and his mother. But finally his folks clamped down on him. He would not get to take Susie out another time unless he got the dishes washed, and the floors swept.

Now Bob did not dig scrubbing dishes. He was not hep to sweeping the floor. In fact, he did not like anything if it was on the track of work. So he said to himself, "I will blow out of here and head for Vegas, and live it up."

So he took his stereo hi fi that his father had given him for Christmas, and got rid of it at the nearest hock shop. His dad had paid \$350 for it, but all he landed was \$200. With this money burning holes in his pocket, he took it on the lam to Vegas.

When Bob got to Las Vegas, he soon had lots of friends. There was Johnny, who was also a refugee from home. And he met a slick kitty from the city called Lulu. Her eyes bugged out when he counted his money.

He hit all the night spots, played the slot machines, and sometimes drank too much bug-juice. One night Bob and Johnny got into a rumble. He was laid out for a day. When he woke up his friend Johnny was gone. Lulu was gone. His money was gone.

He was broke, tired, and hungry. His stomach was so empty that it thought his throat had been cut.

He looked all around to find some way to get some scratch, and finally he had to go to work. He saw an advertisement in the paper which said, "If you will work for us, we will give you \$20 a week and all you can eat." He took the job as a garbage collector.

But he soon got tired of garbage.

He remembered how soft that bed was at home that he hated to make. He remembered how good the chow was on those dishes his mother made him scrub. He decided to make for home. Even if his father did send him to reform school—the food in reform school would be

better than this garbage!

Bob hitch-hiked back to the Windy City. When he got on his street he saw a policeman coming out of his home. This is it—he said. My father has already turned me in. Well, I might as well go on in and take my medicine.

But his father and mother were looking out the window. And they said to each other: "Here comes our boy—do you think he is really sorry for what he did? He must be, or he wouldn't come back home." So they welcomed him home, and his mother ran out to the supermarket and got a turkey, and they had a regular Thanksgiving dinner, even though it wasn't Thanksgiving Day. And the boy said to his dad, "I know I did wrong, and you can send me to reform school."

"No, son," said his father. "this summer you will get a job and pay back for that hi fi, and then we are all going to save up so you can go to Eureka College."

At this his sister said, "Well, I like that. Here he goes running off and leaving me to do all the work, and when he comes back, he gets to go to college!" "Now, daughter," says the mother, "don't get upset. You'll get your chances, too. And you can just be glad you didn't have to collect garbage to get them!"

"When he woke up his friend Johnny was gone.

Lulu was gone. His money was gone.

He was broke, tired and hungry."





"Where the Scriptures Speak . . ."

by the Editor

February 7, 1960

Scripture: Acts 18:1-22; 1 Corinthians 2:1-5

MODERN evangelists depend greatly upon the arrangements which have been made ahead of time for them. A team of a dozen men may be concerned with buildings, program, publicity, housing and local workers for months before the evangelist arrives.

In his own way, Paul was just as persistent as any evangelist who ever lived. He also had assistants who were with him from time to time. The lesson today concerns his first individual efforts in Corinth. "When Silas and Timothy arrived from Macedonia" Paul was already hard at work (Acts 18:5). His message was the same as always, "that Christ was Jesus."

The text begins with the fact that Paul "left Athens and went to Corinth." I can not refrain from thinking of the coincidence that on the day this lesson is being written, the President of the United States has just left Athens. Although he was not headed for Corinth, with our modern means of transportation he would have been there a lot sooner than Paul made it.

Aquila and Priscilla received Paul into their home in Corinth and he worked with them at tent-making (verses 2, 3). This couple were Jews who had formerly lived in Rome. Although no mention is made of it at this point they did become Christian and seem to have been leaders in the early church, as they appear elsewhere in the New Testament.

Paul went to the synagogue

"every Sabbath" and preached the gospel. There were both Jews and Greeks there (verse 4). The Greeks would have been proselytes to the Jewish religion. At the time Silas and Timothy arrived, Paul was not having very much success. The Corinthians "opposed and reviled him" (verse 6).

Opposition did not bother Paul. However, when he had no success, he decided to go and present the message to someone else. He "shook out his garments" and said that he was going to the Gentiles (verse 6). I doubt if there was any thought in his mind at the moment that he would never speak a word for Jesus Christ to a Jew during the rest of his life.

This shaking out of garments was a gesture of some rebuke or disdaining responsibility. In that it was something like the washing of hands as Pilate did in a later occasion.

Paul didn't get very far away from the synagogue. He went into the house of Titius Justus, next door to the synagogue (verse 7). His name sounds as if he were a Roman rather than Greek or a Jew. The text doesn't say that Paul had any success with this, the first Gentile he contacted after his vow. The following verse is interesting because it speaks of Crispus, "the ruler of the synagogue" who, with all his household, was converted (verse 8).

Immediately following this statement is the information that "many of the Corinthians" were converted. Paul preached in the synagogue, he shook out his garments, he went to a Roman home, he converted a Jewish

leader, he converted Corinthians.

We can surely understand what he meant in the Galatian letter when he said there is neither Jew nor Greek (3:28). People were the same to Paul, they all needed Jesus Christ.

The following passage about Paul's vision is very interesting. In it he heard the Lord say, "do not be afraid but speak and do not be silent" (verse 9). The whole passage has been telling about all the times he was speaking. I don't know whether he had suddenly decided that he would cease to speak or not.

In any case, he stayed a year and a half "teaching the word of God" (verse 11). Paul's great recommendation is that he was completely devoted and persistent.

We have a few verses from the first Corinthian letter in our text today. Here we find Paul admitting quite freely that he didn't speak "lofty words" but that he had testified thoroughly to the crucified Christ (2:1-5).

Corinth was a great place for people to argue philosophy. There was a canal through which ships had to be pulled. Passengers had several days to meet people from all sections of the world and everybody liked to argue. Paul may have been thinking about the contrast between them and himself.

Paul's experience is one that every Christian is expected to duplicate. The simple story of God's love for us through Christ and Christ's willingness to be crucified on our behalf, can be told by anyone.

You don't have to be a Greek philosopher or a Philadelphia lawyer. It can make its own im-



Meaning for Today

by Herschell H. Richmond

pact on lives if we will give the story an opportunity.

The Scripture

Acts 18:1-11

1 After this he left Athens and went to Corinth. 2 And he found a Jew named Aquila, a native of Pontus, lately come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to see them; 3 and because he was of the same trade he stayed with them, and they worked, for by trade they were tentmakers. 4 And he argued in the synagogue every sabbath, and persuaded Jews and Greeks.

5 When Silas and Timothy arrived from Macedonia, Paul was occupied with preaching, testifying to the Jews that the Christ was Jesus. 6 And when they opposed and reviled him, he shook out his garments and said to them, "Your blood be upon your heads! I am innocent. From now on I will go to the Gentiles." 7 And he left there and went to the house of a man named Titius Justus, a worshiper of God; his house was next door to the synagogue. 8 Crispus, the ruler of the synagogue, believed in the Lord, together with all his household; and many of the Corinthians hearing Paul believed and were baptized. 9 And the Lord said to Paul one night in a vision, "Do not be afraid, but speak and do not be silent; 10 for I am with you, and no man shall attack you to harm you; for I have many people in this city." 11 And he stayed a year and six months, teaching the word of God among them.

1 Corinthians 2:1-5

1 When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. 2 For I decided to know nothing among you except Jesus Christ and him crucified. 3 And I was with you in weakness and in much fear and trembling; 4 and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and power, 5 that your faith might not rest in the wisdom of men but in the power of God.

YOU may have noticed, displayed in the foyer, a poster summoning your congregation to "Build the Church."

This is the theme for our pre-Easter emphasis in evangelism. Your church may have already announced a goal for the number of new members you hope to enlist before Easter. How does this goal impress you? Is it challenging or discouraging? Do you honestly believe your church can achieve it?

If your church has adopted a realistic goal in evangelism, you probably find it discouraging. If so, you should find comfort in knowing that you are in good company. The Apostle Paul, in today's lesson, reveals his own anxiety in a similar situation. He came to Corinth terribly discouraged. Yet he also points us to a source of strength which enables us to "be steadfast, immovable, always abounding in the work of the Lord."

As we approach our evangelistic endeavor we would do well to ponder the motivation which nerved Paul in his difficult task. For here we note not only the obstacles he confronted, but also the method he pursued in winning converts to Christ.

First, Paul did not view the gospel as some "new wisdom" to startle the unlearned or to impress the intellectuals. What he proclaimed was, to us, the old, old story, of "Christ, and him crucified." Neither did he conceive of his message as "a better mousetrap" than other evangelists had to offer. What he preached was simply the grace of God revealed in Christ. This Christian faith

is the message committed to us.

Second, the Apostle did not resort to rhetoric or to the "persuasion of wisdom" to win converts. To him, faith is engendered by "the power of God" working in the hearts of men. Paul viewed his role, as someone has put it, of simply pointing men to Christ and then getting out of the way. He was only the messenger; it was the message itself which won persons to Christ.

Thus, Paul extolled a humility of spirit in both the preacher and the evangelistic worker. We could hardly imagine him advising laymen to persuade their friends to "come, hear my preacher preach." It was not his wish to impress people with his commanding personality or astound them by his eloquence. He believed that the gospel contained its own inherent power to convince by its own inspiring truth. He desired that the converts' faith might rest not in the wisdom of men but in the power of God.

Finally, Paul indicated his conviction that the most persuasive witness for Christ is the influence of a life dedicated to God. A preacher's influence lies far less in what he says than in what his personality communicates. What the character of a layman conveys is far more persuasive than glib talk and high-pressure enthusiasm. God works most effectively through a truly Christ-like character to convince men of the truth of the gospel.

We can be both persuasive and persistent in evangelism when our faith rests not in the wisdom of men but in the power of God.

NEWS

of the Brotherhood

World Convention Announcements

NEW YORK—More than 1,200 delegates from the U. S. and Canada have registered for the 1960 Edinburgh World Convention, according to H. B. Holloway, transportation secretary.

It is anticipated that registrations for the Aug. 2-7 assembly may soon reach 1,500.

There will be a delegation of 24 to the Edinburgh World Convention from Puerto Rico. Australia reports a registration of 152 so far.

EDINBURGH DELEGATES have been asked to send registration fees to H. B. Holloway, 110 South Downey Avenue, Indianapolis, Ind.

The Edinburgh Committee, William G. Baker, chairman, has requested delegates to arrive in Edinburgh no sooner than the opening day of the Convention, Aug. 2.

The reason for this request is that the Annual British Conference will be meeting the four days before the World Convention and the local committee will not be available for meeting trains, assignment of housing and registrations, etc.

F. W. Burnham Dies

RICHMOND, VA. (*Bulletin*)—F. W. Burnham, pastor emeritus of Seventh Street Christian Church here, died Jan. 13. He was president of The United Christian Missionary Society from 1919 to 1930.

At Okla. State University Campus Consultation

STILLWATER, OKLA.—A Consultation on Campus Christian Life will be held here Feb. 8-9 at Oklahoma State University.

Planned by the Campus Christian Life Committee of the Oklahoma Christian Missionary Society, the two-day meeting will attract some 60 laymen, ministers, students, professors and college administrators.

Among out-of-state leaders are: Dr. A. Dale Fiers, president of the United Christian Missionary Society; Dr. Harlie L. Smith, president of the Board of Higher Education; Donald D. Reisinger, assistant ex-



CARREL W. FLEWELLING (right) received a plaque naming him pastor emeritus of Central Church, Decatur, Ill. From left are: Howard Helmick, church moderator; Jo M. Riley, pastor; and Robert L. Emmons, program chairman.

ecutive secretary of the Board of Higher Education; and Robert T. Huber, director of Campus Christian life for the United Christian Missionary Society.

Work of the consultation will center around six study groups concerned with the Campus Christian Life program.

There are some 6,000 students attending Oklahoma colleges and universities that belong to or prefer the Christian Church and within ten years this number will increase to 9,000.

● Carrell W. Flewelling

Named Pastor Emeritus

DECATUR, ILL.—Carrell W. Flewelling, who was pastor of Central Christian Church here for 32 years, from 1927 to 1959, was named pastor emeritus Dec. 9.

A bronze plaque was presented to him as a surprise highlight of a "This Is Your Life"-type program in his honor.

Dr. Flewelling spoke at the dinner meeting honoring members of the church with more than 35 years' participation.

Jo M. Riley, pastor of Central, began the series of surprises for Dr. Flewelling when he interrupted Dr. Flewelling's remarks to begin the special program.

Mrs. Bert Stover Dies

COLUMBIA, Mo.—Mrs. Violet Byram Stover, wife of Bert E. Stover, retired minister, died Jan. 3, here at the Lenoir Memorial Home.

Married in 1899, she served with her husband in Wyoming, Kansas, Nebraska, Missouri and Colorado. She once served as president of the Missouri Ministers' Wives' Association.

Surviving are two sons, two daughters and a brother.

Wellington, Kansas, Church Under Construction



PARTICIPANTS in the recent ground-breaking ceremonies for the new \$200,000 education building of First Christian Church, Wellington, Kan., are (from left): Bryan Packard, building committee chairman; Garrold Griffin, Percy Harris, George King, Richard Blöse, Ted D. Hurst (minister), Robert A. Langston, Jr. (associate minister), and Herman Dickensheets.

"I Kept on Trying"

by J. Warren Hastings

"I have wanted to talk to you for a long time," she said, "because the world is now looking much brighter to me. You have probably noticed that my son has been in church with me for the last several months. Perhaps you have noted the difference in me as you have seen me from time to time. My boy being beside me is an answer to prayer."

"I have observed the presence of your son in the Sunday morning services and I have enjoyed meeting him at the church door. He impresses me as being an outstanding person." I said.

"There is quite a story behind my son's life. His father and I did our best to bring him up in the Sunday school and church. However, when he was 17 he turned on the church and would have nothing to do with it. We pleaded with him, but he was adamant in his negative attitude.

"By the time he was 20 he was drinking heavily and we had no control over him. He left home several times.

"He got into serious trouble in a Middle Western state and had to serve time in the penitentiary. No one but his father and I knew where he was. Our hearts were broken. When he came home, he was even more bitter against the church. I thought when his father died three years ago that he would return to the church, but he didn't."

"It is good he is now interested! What in the world brought about the change in his attitude toward church?" I asked her.

"I believe it is because he has met a lovely girl. My boy is now 30 years of age and the upbringing which he received in his early years is finally beginning to show. He is a man of great determination and has been making progress in his work at business. I know that he wants to live a decent and upright life.

"The girl who has great influence over him is a lovely person and I hope and pray that they will marry. Now you can understand why I am so thrilled when a few months ago my son said to me in a quiet voice one Sunday morning: 'Mom, I think I will go to church with you this morning.' I have never been so thrilled in all my life. I knew that my prayers and my persistence were being rewarded."

"One of the great sides of religion is that no matter how hopeless the situation, a person must keep pray-

ing and believing," I said.

"I know that you are right," she said as she walked out of my office.

• Brotherhood News

Christmas for DP's

CORVALLIS, ORE.—United effort by the Christian Church here, with aid from a civic organization, made it possible to provide a real welcome and Christmas cheer for the Van Gents, a refugee family from Indonesia.

The Van Gents were among the 300,000 crowded out of Indonesia when the Nationalists took over. Resettlement was arranged through Church World Service. The Dutch government paid the transportation across the Atlantic and Church World Service paid the transcontinental train fare.

When the Van Gent family arrived in Corvallis, Dec. 22, they found a house already waiting for them. The rooms had already been furnished by donations of church members. The beds were already made and the kitchen already stocked with groceries collected in a food shower by women of the church.

They found a decorated Christmas

tree in place with presents underneath for each of the seven members of the family. The Mothers' Club had provided the presents and the CYF had provided the tree and decorations.

They arrived in the afternoon, but did not have to cook the evening meal; they found dinner ready and waiting for them, prepared by two families of Indonesian refugees who had arrived in Corvallis two months earlier.

Temporary city transportation was already in waiting for the head of the family in the form of an English bicycle, the gift of a Japanese Fulbright student living in Corvallis at the home of Mr. and Mrs. Everett Smith, leaders in the Christian Church.

A job in the Fletcher Sheet Metal Co. was waiting for Mr. Van Gent.

City firemen left a big box of toys for the five children, who watched in round-eyed wonder.

The church committee in charge of arrangements consisted of Mr. and Mrs. Gilbert Faxon, Mr. and Mrs. Selden Bristow, Mrs. Ray Hewitt, Mrs. William Rush, Mrs. James Scott, Mrs. Chadwick Pratt, and Mr. and Mrs. George McDonald. Glyn Adsit is minister at the Corvallis church.—RAY S. HEWITT

Announcing NATIONAL SCHOLARSHIP AWARDS

36 awards totaling \$60,560

Hiram College makes available to graduating high school seniors a generous scholarship program which recognizes outstanding academic ability, character and financial need.

FOUR JAMES HARRISON RHODES REGIONAL SCHOLARSHIPS pay full tuition for four years.

THIRTY-TWO FRESHMAN SCHOLARSHIPS, ranging from \$800 to \$3,000, equally apportioned over a four-year period, will be awarded.

All scholarships are awarded on the basis of high school records, College Board scores, recommendations and financial need.

DEADLINE—Tuesday, March 1

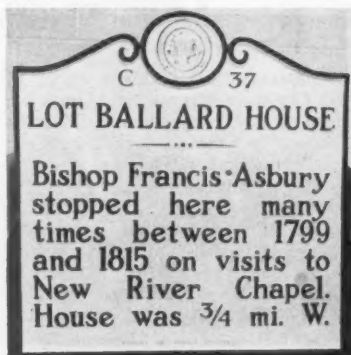
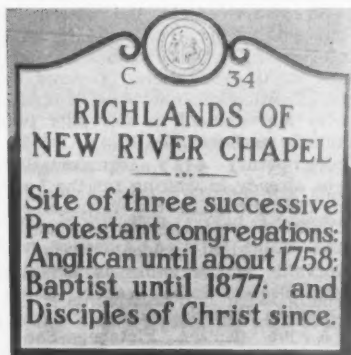
Information and applications can be obtained by writing
ADMISSIONS OFFICE

HIRAM COLLEGE

Hiram, Ohio

(When writing mention *The Christian*)

North Carolina Church Historical Site



HISTORICAL MARKERS recently erected in North Carolina commemorating events in the history of the Christian Church.

RICHLANDS, N. C.—Union Chapel, a Christian Church congregation just south of here, has become North Carolina's first Disciple Church to be designated as an historical site.

Alvin M. Fountain, professor at North Carolina State College and prominent layman in Hillyer Memorial Christian Church, spoke at a special dedication service Dr. Fountain is a native of Union Chapel community and great-great-grandson of Moses Barfield, Baptist minister who served the church in 1790-1800.

Started about 1730 as a frontier mission for the Church of England, it gradually drifted from the Anglican faith, probably because of its remote location. Twenty years later the congregation began a century of affiliation with various sects of the Baptist church including General Baptist, Separate Baptist, United Baptist, Regular Baptist, Primitive Baptist and Missionary Baptist.

The church entered completely into the Restoration movement about 1877 under the leadership of Col. Simon B. Taylor, a confederate veteran and prominent businessman. For fifty years Colonel Taylor gave leadership to the church. He was also instrumental in the founding of Atlantic Christian College. He was the last surviving regimental commander of the confederate army and his daughter, Mrs. Rodolph Duffy, 93, is still an active member of the congregation, and his grandson, James Collins, is a member of the official board.

Later the long name of Richlands of New River Chapel was dropped and the church became known as Union Chapel. Among the ministers who preached here during this time were Hayes Farish, Lee Sadler, F. W. Wiegmann and John Langston.

In the early part of the 19th cen-

tury, the church often served as a meeting place for worship by followers of many Protestant beliefs. It was during this period that the famous Methodist Bishop, Francis Asbury, made his several visits for preaching services, stopping at the Lot Ballard House, which also is now designated as an historical site.

Pete the Pig

by Frances M. Hill

Have you ever heard of Pete the Pig? Many children around the world and their parents, too, are

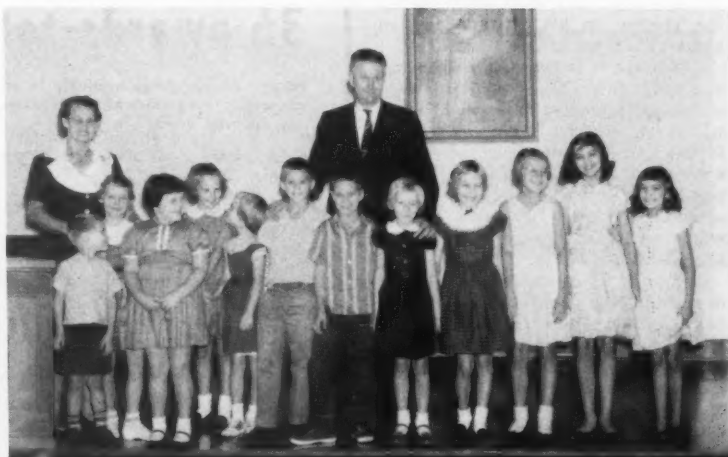
quite familiar with this generous character. Pete is really a bank in the shape of a pig; and into Pete has gone money to be used to help lepers around the world.

In Williamson, W. Va., some children heard about how money from Pete the Pig helped others. They decided that they wanted to be part of this project.

These young people belong to Little Dove Christian Church. According to their church school teacher, Mrs. Cleveland Hall, this is what happened.

"Our Junior Chi Rho group meets on Saturday evenings. Among other activities we enjoy reading the *Junior World* magazine. One of our favorite stories appeared in the 'Friends Around the World' section. Called 'It's a Contest,' by Helen Boyd Higgins, it was the story of how a group of children contributed to Pete the Pig to help persons who had leprosy. We wanted to help, too. So we got a bank and every Saturday evening as well as lots of Sunday mornings we brought our offering to be put in the bank. Some of us gave up ice cream, pop, and candy so we could give more for others.

"At last the bank was full and we asked our minister, Thomas Lowe to open it. The secretary and treasurer of our group counted the money and the total amount was \$11.10. We were so happy about this! The money has been sent to help persons with leprosy, but the joy of giving will remain with us forever!"



AMONG THE "JUNIOR CHI RHOS" at Williamson who have participated in the Pete the Pig project are: Susan, Sandra, Sharon and Jimmy Swain; Iva Mae and Timmie Napier; Bonnie and Barbara Booth; Micky Baisden; Kay Hatfield; Dotty Gauze; Carolyn Sue and Curtis Hall; Judy and David Chafins; Deana Whitt and Sue Ann Whitt; Donna Lynn and Keith Hall Adams; and Becky Burke. Some of them are shown in the picture with Mrs. Cleveland Hall, their teacher, and Thomas Lowe, minister.



MISS PEGGY MCGUIRE was chosen alternate Lassie Queen at the International Livestock Exposition held in Chicago recently. She previously had been selected as the Illinois Lassie Queen. Peggy is an active member of Community Christian Church, Gibson City, Ill., pianist for church school and prominent in CYF. A senior in high school, she is editor of the annual and plays in the school band. Her father is chairman of the church board and her mother teaches in the church school.

Ohio State Workers

CLEVELAND, OHIO—Ray W. Bosh is the new associate secretary for the Ohio Christian Missionary Society. He began his new work Jan. 1 following a three-year pastorate with First Church, Medina, Ohio.

Bosh will serve as director of the new church program which is being greatly accelerated for the Decade of Decision. He will guide local and district committees in planting new churches and organizing new congregations, choosing building sites and securing financial assistance.

A native of Ohio, Mr. Bosh is a graduate of Hiram College, Marion Business College and the Oberlin

Graduate School of Theology. He also has served as minister for the Christian Churches in Mantua, Sandusky and Paulding.—CLYDE H. EVANS.

Community Center

NEW SOUTH WALES, AUSTRALIA—The Churches of Christ Community Center at Pendle Hill near here, was officially opened on Dec. 6.

Conference President D. J. A. Verco presided at the dedication service. The Hon. Hugh S. Robertson, M. P., and federal minister for social service, was a guest for the occasion.

The center contains well-equipped staff quarters, offices and eight self-contained flats for single aged people.

Dedication at K.C.

KANSAS CITY, Mo.—Six stained-glass cathedral windows and a door were dedicated here recently by the Mexican Christian Church to honor outstanding pioneers of the congregation. More than 350 attended the service.

Speaker for the occasion was C. E. Lemmon, pastor of First Church, Columbia, Mo.

Now in its 46th year of service to the Mexicans on the west side of the city, the church was started as a soup kitchen, medical clinic and Mexican mission by the Christian Women's Council of Kansas City.

Among those memorialized or honored at the dedication were: Judge and Mrs. Ralph S. Latshaw, Charles H. White, Mrs. Laura White Clemmer, Mrs. M. M. (Tibby) Riner, M. M. (Mel) Riner, Hiram W. Elliott, George T. McNeish, Albertina G. Elliott, Dr. and Mrs. James T. Ferguson, Mrs. Jesucita C. Valverde, and Mr. and Mrs. Fidel Reyes, Conchita and Tito Reyes.

A cedar cross, hand-carved with

the traditional fishes, was made and presented to the church by Miss Conchita Reyes, daughter of the minister and his wife. The cross, lighted from behind, hangs on the chancel wall.

A reception and tea was held in Hiram Elliott Fellowship Hall following the service of dedication.

50th Anniversary

HUNTINGBURG, IND.—Central Christian Church here celebrated its 50th anniversary with special services and a basket dinner.

Also honored was the pastor, C. W. Parks, who will complete 50 years in the ministry next March. He and his wife celebrated their golden wedding anniversary last June 20. Mr. Parks has held four pastorates with Central Church here for a total of 30 years.

Speaker for the anniversary services for the church was Robert Andry, head of the department of religion, Butler University, Indianapolis, Ind.

California Dedication

BARSTOW, CALIF.—Organized in the fall of 1955, First Christian Church here recently dedicated the first unit of its building program.

The structure is this community's first all-electric church, including 5,000 square feet of floor space, nine classrooms, combination sanctuary and fellowship hall, pastor's study, church office, large kitchen, and rest rooms.

Quenton Mitchell was the first pastor of the church and he was succeeded in the fall of 1957 by John R. Simmons.

The building project received help in many ways from the Board of Church Extension, Christian Missionary Society of Southern California and several local Christian Churches.



RECENTLY DEDICATED is this first unit of a building program by First Christian Church, Barstow, Calif.

CAMPUS COVERAGE

Gift From Roy and Dale

BETHANY, W. VA.—A scholarship gift from Roy and Dale Rogers has been made to Bethany College. The cowboy king and queen made their



Miss Diane Stainton

contribution in the name of Mr. and Mrs. William A. Rush. Rush, a Bethany alumnus and trustee, is the personal manager of Mr. and Mrs. Rogers. The money has been awarded to further the education of Miss Dianne Stainton, who plans to do social work on the mission field. A college freshman, Miss Stainton is from Dartmouth, Nova Scotia, Canada. Her father, the late Bruce Stainton, was a Christian Church minister and former secretary-evangelist for the Maritime provinces of Canada.

C.Y.F. Scholarship

ORANGE, CALIF.—A scholarship has been established here at Chapman College which will be available to the president of the International Christian Youth Fellowship Commission.

The fund was started by a gift of \$1,500 from Miss Ethel Boyers of Santa Cruz, Calif., in memory of her mother, Mrs. C. H. Jasper, who for many years was a teacher in the church school of Belmont Christian Church in Fresno, Calif.

It is expected that other persons and groups will add to this fund. Alternates may be chosen from the state C. Y. F. Commission in the Chapman area.

Bill Daniels, Merced, Calif., who is the present International C. Y. F. Commission president, will be the first person offered this scholarship. He has indicated his intention of attending Chapman.

Hiram Ranks Third

HIRAM, OHIO—According to figures recently released by General Electric, Hiram College ranked third in the nation among liberal arts colleges in the first three years of that company's Corporate Alumnus Program.

Hiram was exceeded only by Swarthmore and Dartmouth in its division of the liberal arts college. Out of a total of 509 participating schools, including large universities and technical institutes, Hiram was 31st in total gifts.

Under the terms of the Corporate Alumnus Program General Electric makes a contribution to any accredited college or university in an amount equal to that made by an employee of General Electric. The employee must be a graduate or former student as defined by regulations of the institution.

Elected to Membership

LEXINGTON, KY.—Transylvania College has been elected to membership on the College Entrance Examination Board, New York City, according to an announcement made here recently by Dr. Irvin E. Lunger, president of the college.

Transylvania joins Centre College in being the only Kentucky colleges to be members of the board.

One of the services of the College Entrance Examination Board is to administer the Scholastic Aptitude Test and achievement tests to high school students who plan to apply for admission to college.

A small college dedicated to excellence in the liberal arts, Transylvania has a current student enrollment of 463, a nine per cent increase over the previous year's enrollment.

Class Officers Elected

WILSON, N. C.—Robert Bishop was elected president of the freshman class at Atlantic Christian College in a run-off contest held here recently.

Bishop is the son of Mr. and Mrs. George W. Bishop, pastor of Kensington Christian Church, Philadelphia, Pa.

In other races for freshman offices Thomas Moore, of Washington, was elected vice-president; Linda Watkins, of Durham, was chosen secretary; and Susan Gettinger, of Fort Lauderdale, Fla., was named treasurer.

Drury Dormitory

SPRINGFIELD, Mo.—Sunderland Hall, a \$327,000 dormitory to house 100 men, has been approved by the board of trustees of Drury College located here. This will be the next step in the college's long-range pro-

gram, according to James F. Findlay, president.

A government loan of \$250,000 will provide a major portion of the funds used in its construction while the remainder will be a gift from the Lester T. Sunderland Foundation of Kansas City. Directors of the foundation are Paul Sunderland, a member of Drury's board of trustees, and his two sons, James and Robert.

Sunderland Hall is to be of brick, fire-resistant construction and of contemporary styling. Plans call for two-man rooms with no more than four located off each hall section.

T. J. Cassidy Retires

LEXINGTON, KY.—After twelve years service as business manager of The College of the Bible here, Tilton J. Cassidy, retired Dec. 31.

In 1947, after he had already retired from a lifetime in the coal business, he was called by The College of the Bible to serve for one year as its business manager. The one year lengthened into twelve before he announced his second retirement.

National DSF Head

LITTLE ROCK, ARK.—Miss Lois Mothershed is serving this year as president of the National Disciples Student Fellowship.



Miss Lois Mothershed

She is the daughter of Mr. and Mrs. A. L. Mothershed, active members of Mt. Sinai Christian Church, located here in North Little Rock.

A 1959 graduate of Phillips University, Enid, Okla., Miss Mothershed is giving a year of voluntary service on a subsistence-travel basis under the direction of the Joint Commission on Campus Christian Life of Disciples of Christ.

Her itinerary during the year includes visits to Disciple college and university groups located in Missouri, Texas, Oklahoma, Kansas, Ohio, Michigan, Kentucky, Illinois, Iowa, Nebraska, Colorado and Indiana.

This is the eleventh year that a Disciple Student Fellowship executive officer has given a year of similar service. These visits by DSF officers have been enthusiastically received by local churches and always give new initiative to more effective student leadership for the many Christian Church campus centers.

The University Afloat

by Ross J. Griffith

President, Northwest Christian College, Eugene, Oregon

WHEN the S.S. "Ivernia" looses her moorings at Montreal on July 22, 1960, and proceeds down the St. Lawrence to seek the docks of Greencock, Scotland, "The University Afloat" will be in session.

All of those who embark on the "Ivernia" to attend the World Convention of Churches of Christ are invited, but not required, to use the facilities of this unique, ephemeral "University" which will exist only for the duration of this one voyage.

The purpose of "The University Afloat" is to help each voyager quickly become acquainted with others, gain values which others will gladly share and make forever memorable this travel adventure to the geographical area from which sprang the theological power that gave impetus to the quest for Christian unity in conformity with the will of God.

This is to be the kind of university about which you have dreamed. Class attendance will be optional. There will be no tuition charges, no examinations, no assignments, no grades, no academic credit. There will be exciting opportunities to learn and to enhance the experiences that lie beyond the landing in bonnie Scotland.

"The University Afloat" will be composed of two "colleges" which will provide for wholesome rivalry in recreation and games. The colleges will also furnish the excuse for calling this informal learning arrangement a university.

Mornings will be given to lectures and classes. In the afternoons there will be a variety of games such as deck tennis and shuffleboard. There will also be time for stimulating conversations and languid sitting as personal interests dictate. Performers recruited from the passengers will present excellent entertainment each evening. There will be chapel services so that all may share in the fellowship of worship as God's Word is read and voices are joined in prayer and praise to him.

It will be my personal privilege to serve as president of The University Afloat and to arrange for the various classes and lectures.

Afternoon games and evening entertainment will be under the direction of James L. Stone, who has

distinguished himself in these areas of leadership. It is certain that many persons of high competence in various areas of special interest to those aboard the "Ivernia" will be ready to share with fellow passengers their knowledge, wit and wisdom as they constitute the faculty.

What courses will be offered? Much depends on who chooses to make the exciting ocean voyage rather than the swift, monotonous air trip to Scotland. The list of experts who choose to sail the Atlantic is growing daily. It is certain that some lectures, to be given by one having the proper knowledge, will be on the history and practices of the Churches of Christ in the British Isles. There will be an introduction to County Antrim and the Campbells. Certainly there will be an introduction to various phases of the church in Scotland.

What should one see in London? Westminster Abbey, Parliament House, The Bank of London, London Bridge? Such questions as these will be answered so that precious hours will not be squandered. You will want to be brought up to date in your thinking about cathedrals and works of art. You may be introduced to Edinburgh before landing so that her streets will be to you a bit of the familiar.

Of course there will be Bible lectures. No doubt an expert on the famous Dead Sea Scrolls will present new discoveries in their study. The Edinburgh Music Festival will not be ignored. The days of sailing will be all too short to cover all that is in store for those on the "Ivernia."

Coliseum Planned

FORT WORTH, TEXAS—Construction of the long-planned coliseum on the campus of Texas Christian University here will be started in the near future, Chancellor M. E. Sadler announced recently.

Tentative plans call for the building to be air conditioned and used for large university assemblies such as graduation, basketball and other athletic events.

With TCU-Amon Carter stadium, which seats 46,000, the new coliseum will give the university a fine athletic plant. The Frogs have been

playing home basketball games in the Public Schools gymnasium. Under Coach Byron (Buster) Brannon, the Frogs won the Southwest conference title in 1952, 1953 and 1959 and tied for championship in 1951.

When completed, the new coliseum will be the 25th major building that has been constructed, bought or completely renovated on TCU's campus since Dr. Sadler became president in 1941. Total cost has been around \$23,000,000.

TRUE STORY

Husband and wife were watching the World Series on television.

Wife: "What are those four men in blue suits doing out there on the field?"

Husband: "Honey, they're watching the game—they're nearsighted."

Silence reigned as the game progressed.

—NICK CLAXIANO

Musicians who play by ear should remember that we listen the same way.

—INSTRUMENTALIST

It isn't what you earn,
But what you save
That makes your neighbor
Rant and rave.

—TIT-BITS, London

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Professor Earl D. McKenzie

BETHANY COLLEGE

(Founded by Alexander Campbell)

Bethany, West Virginia

National Council Executive
Praises Disciples Mission

Unity Steps in the Congo

by Virginia M. Clarke

BOLENGE, BELGIAN CONGO—"This is the time for more positive steps in church unity in the Belgian Congo."

So said Theodore L. Tucker, executive secretary of the Africa Committee of the Division of Foreign Missions of the National Council of Churches, at the conclusion of his recent visit to the Disciples of Christ Congo mission.

Mr. Tucker, born of missionary parents in Angola, Africa, was first an anthropologist. When he returned to Angola for research in his field, the Angola Christian Africans asked him, "Are you coming back to help us?"

Mr. Tucker was still sure he would never be a minister or a missionary of any kind. However, during his year in their midst, the Africans changed his mind. Later he became a minister and served in Angola for ten years as a missionary of the United Church of Christ of Canada.

These experiences, as well as his knowledge of Portuguese and French, are invaluable to him today as he travels through Africa getting acquainted with the fields of the different missions who are members of the National Council of Churches and gathering firsthand impressions of the present development of the Church of Christ in African lands.

He is also trying to keep up to date on the rapidly changing political and social conditions in the major central African countries.

During his week's visit in the Bolenge and Coquilhatville area of the Disciples Congo Mission, Mr. Tucker met frequently with Congolese groups such as church boards, the Alumni Association of the Congo Christian Institute, and the students of both the Theological School and the Normal School. He visited a rural area where Mojebo Pierre, now in charge of the Bolenge evangelistic work, was conducting an ingathering for all the evangelists of that area.

In all these contacts, Mr. Tucker was impressed by the quality of the Congolese Christian leadership. He felt that Mojebo's teaching and counseling of the evangelists and his capable way of handling church business was better than a missionary could do. He also spoke admiringly of the ability shown by such

leaders as Ebaka Abraham, teacher in the Theological School, and Mbenga Paul, teacher in the Normal School.

Nevertheless, he was also struck by the wide gap between these leaders and the ordinary village evangelists and teachers. He mentioned particularly their backwardness and their very evident dependence on others for guidance and decisions. He regretted that outstanding Congolese Christian leaders are still so few.

Unfortunately Mr. Tucker had no time to visit the rural evangelistic work being done by all the Mission's up-river stations, but from what he did see out from Bolenge, he judged it was being carried forward in a fine way.

He was particularly pleased to discover that the urban work in Coquilhatville is being stressed and continually strengthened and was glad to learn that a similar work is growing in Boende, another urban center of the Mission which he could not visit.

The effort the Disciples in Congo are making to lift the standards of all its schools to train more and better leaders was much appreciated by Mr. Tucker. He felt, however, that there was the danger of using too many of the evangelistic missionaries in the educational program rather than allowing them to give their full time to the development of the church and the guidance of its ministry.

To avert this, more well-trained educational missionaries, particularly men, are vitally needed.

Our visitor was pleased to learn of the cooperative work being done and the spirit of unity manifested among the staff of the Congo Christian Institute where missionaries and Africans from four Protestant Christian missions and from as many countries, as well as a new young Belgian Protestant couple, are happily working together.

The fact that in the Disciples of Christ Congo Mission the cooperation between Africans and missionaries is being continually extended greatly impressed and pleased Mr. Tucker. In speaking of the "Congress" of the Mission, where Africans and Missionaries sit side by side on all committees and share



Photo by Charles C. Mills

MOJEBO PIERRE is in charge of evangelistic work in Bolenge.

together in all decisions, Mr. Tucker emphasized his feeling that the Africans should shortly be in the majority in all such directing bodies.

In view of the Africans' rapidly increasing interest in political affairs and their ardent desire for independence, it would seem that the Mission cannot afford to lag behind this secular independence.

All of which led Mr. Tucker to conclude that now is the time for the Christian missions in Congo to lead out and to take further positive steps toward Christian unity in the Belgian Congo.

• At TCU Careers Conference

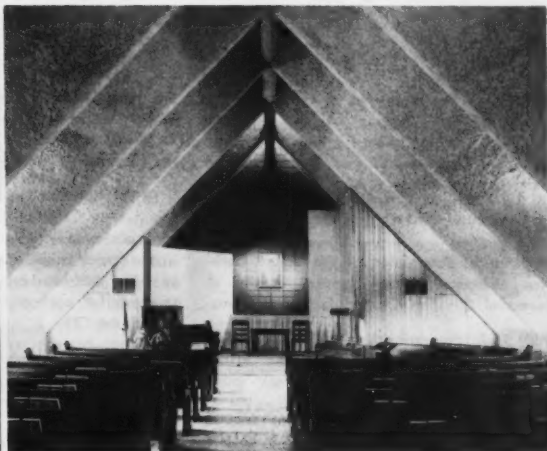
FORT WORTH—Good citizenship and possible future careers held the attention of more than 1,400 seniors from high schools in the northwest Texas area during a day-long conference on the Texas Christian University campus Jan. 29.

Sponsored by TCU and the Chambers of Commerce of West Texas and Fort Worth, the seventh annual Citizenship and Career Conference featured a keynote address by Texas Governor Price Daniel.

• Dr. H. Preston James, dean and professor of American history at William Woods College, Fulton, Mo., is the author of *History Notebook* to be printed for national distribution in 1960 by the Burgess Publishing Co.

It is a companion piece for *American History Text* used in college teaching. The text for which this is developed is used in colleges representing one-fourth of the total enrollment in the nation.

Oklahoma City's "Little Church of Tomorrow"



OKLAHOMA CITY, OKLA.—Del City Christian Church here has completed its new building. In honor of the occasion open house was held Nov. 8.

Organized ten years ago with 16 members the congregation now numbers over 300.

As part of the tenth anniversary celebration, worship services were televised over station WKY-TV. A

special program, "This Is Your Life Del City Christian Church" was presented that day and the anniversary dinner was served to over 250 people.

The above exterior and interior won for the architect, Duanne Conner, an international prize for design. The church is popularly called the "Little Church of Tomorrow."

The present pastor is Marvin V. Layman.

Mo. CMF Tour

JEFFERSON CITY, Mo.—Horace N. Moore led a group of laymen and one minister on a tour of brotherhood agencies recently.

Mr. Moore is executive secretary for the Department of Christian Men's Fellowship of the Missouri Association of Christian Churches with offices located here.

The men first visited the new State Assembly Grounds of 223 acres located three miles south of here. In St. Louis the party toured the offices and plant of the Christian Board of Publication. They learned that the board employs about 400 people and that the plant is one of the most modern and up-to-date printing establishments in the Midwest.

The group visited the St. Louis Christian Home where some 100 children receive care. Nothing impressed the party of men on the entire trip more than the love and friendliness given these boys and girls and the general air of happiness of the occupants in the home.

From St. Louis the party went to Indianapolis, Ind., where they visited offices of the International Convention of Christian Churches (Disciples of Christ), The United Christian Missionary Society, Board of

Higher Education, Unified Promotion and the Pension Fund.

On the return trip the men visited the following places: Illinois Christian Home, Jacksonville; Culver-Stockton College, Canton, Mo.; William Woods College, Fulton, Mo.; Christian College for Women, Columbia, Mo.; the Missouri School of Religion in Columbia; and finally the Lenoir Memorial Home near Columbia for retired full-time church workers.

One of those in the group making the tour remarked: "I spent a week's salary on this project. It was worth a month's salary." What these men saw will contribute perhaps for the rest of their lives to the consecration, the understanding and the zeal with which they will approach their individual Christian tasks in the churches and communities where they will live and labor to help build the Kingdom of God upon earth.—CARL RADFORD.

● **Bethany College**, Bethany, W. Va., has been elected to membership on the College Entrance Examination Board, New York City. Approximately 250 colleges and universities are members of the board which administers the Scholastic Aptitude Test to young people planning to attend college.

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NEWS CAPSULES

✠ A. F. Hanes, retired, served as interim pastor at First Christian Church, *Charlottesville, Pa.*, last year for about 11 months. During that time there were 32 additions by baptism and eight by transfer. Also one young man entered college to study for the Christian ministry.

✠ Ira A. Paternoster, of the United Christian Missionary Society, spoke recently at Memorial Christian Church, *Jacksboro, Texas*.

✠ J. R. Earsom, pastor of First Christian Church, *Warsaw, Mo.*, was the speaker at the union Thanksgiving service. Mr. Earsom spoke on the subject, "Fusing Goodness."

✠ John R. Harvey was ordained to the Christian ministry recently by First Christian Church, *Trenton, Mo.* A layman in the Trenton church, Mr. Harvey has completed the three-year reading course as outlined by the Committee on the Ministry of the Home and State Missions Planning Council. In addition he has taken work at Iowa State College, Ames, and Central Baptist Theological Seminary. Mr. Harvey has been called to the pastorate of Hickory County, Missouri, pastoral unity. This unity is comprised of Christian Churches at Cross Timbers, Hermitage, Wheatland, Weaubleau and Elkton.

✠ First Christian Church, *Runnells, Iowa*, broke ground recently for a new church building. The service was conducted by C. S. Kleckner, ad interim pastor, and Chaplain DeLoss Marken, Des Moines, Iowa. Construction is scheduled for completion by Easter.

✠ Forrest C. Wyman, field evangelist and associate in public relations of Phillips University, *Enid, Okla.*, conducted three evangelistic meetings last fall. The meetings resulted in 58 additions at Martinson Avenue Christian Church, *Wichita, Kan.*, 12 additions at First Church, *Davis, Okla.*, and 31 additions at First Church, *Hoxie, Kan.*

✠ Darrell K. Wolfe, Director of Bethany Press, *St. Louis, Mo.*, spoke on "The Family and Christian Literature," at Bethany Christian Church, *Houston, Texas*, recently during a Sunday evening supper meeting. Mr. Wolfe also was the preacher at Bethany's two worship services on the same day and spoke to the Christian Church ministers of the Greater Houston area the following day.

—Gayle Harris.

✠ First Christian Church, *Lemoine, Pa.*, dedicated a new education building with special services on Dec. 5-6. F. L. Thompson, executive secretary of Pennsylvania Christian Missionary Society, spoke at the dedication banquet and Perry E. Gresham, president of Bethany College, *Bethany, W. Va.*, spoke at the dedication service. Paul A. Remick is pastor of the church.

✠ William Hall, professor of missions at Britte College of the Bible, *Fort Worth, Texas*,

was the Woman's Day speaker at Spring Branch Christian Church, *Houston, Texas*. Professor Hall's subject was "The Mission of the Church."—Gayle Harris.

✠ The Christian Youth Fellowship of Hamilton Avenue Christian Church, *St. Louis, Mo.*, held a Septave, seven evenings of prayer, in the church chapel during the week of Nov. 16. The half-hour sessions of silent meditation was led each night by a different member of the CYF.

✠ Bill Davis, member of Central Christian Church, *Lexington, Ky.*, found it difficult to hear the worship services through his hearing aid and the sanctuary's acoustics also did not provide adequate sound for his needs. So he provided himself with a tiny transistor radio which is inconspicuously concealed in his pocket with the ear fixture placed in his ear instead of his hearing aid. As Central's early worship service is broadcast over a local radio station Mr. Davis now attends it and has no trouble at all.

✠ The Town and Country Institute held at First Christian Church, *Sawyer, Kan.*, was attended by some 50 people. Kansas churches represented included Pratt, Abbeyville, Macks-ville, Sharon, Attica and Larned. Guest leaders for the discussion groups were Dale Medearis, *Indianapolis, Ind.*; Leonard Samson, *Des Moines, Iowa*; Helen Schwab and George Whipple, *Topeka, Kan.*

✠ A city-wide Christ Crusade was held at South Haven, *Kan.*, recently under the direction of Lelan Akins, evangelist. All churches in town cooperated in sponsoring the meeting. Garrell Dunn, pastor of Putnam City (*Okla.*) Christian Church, was the crusade director of music. The average nightly attendance at the preaching services was above the combined average attendance of all the churches in town at their regular Sunday morning church services.

✠ First Christian Church, *Wichita, Falls, Texas*, worshiped for the last time in their old building on Nov. 29 and held their first service at the new location on Dec. 6. The new building is across from Midwestern University. George R. Davis is the pastor.

✠ Mr. and Mrs. LeRoy Munyon began an interim ministry with the Cedar Grove Christian Church, *Shreveport, La.*, on Dec. 6 to continue for a period of several months.

✠ Willard M. Wickizer was the Woman's Day speaker for First Christian Church, *Pontiac, Mich.*, on Nov. 29. Minister of First Church in Pontiac is D. D. McCall.

✠ Twenty people united with First Christian Church, *Yakima, Wash.*, on Nov. 22 and two others came on Nov. 29. The minister, Hubert E. Sias, reports 85 additions to the church January through November, 1959. Mrs. Florence M. Pettit, business manager of the

Yakima Indian Christian Mission, was guest speaker on Woman's Day, Dec. 6.

✠ One hundred twenty-eight people were recently added to the Shepherd Park Christian Church, *Washington, D. C.*, in an evangelistic effort conducted by Bayne Driskill, *Stillwater, Okla.* Charles H. Bayer is minister of the Shepherd Park Church. The congregation has grown from 150 members in 1955 to nearly 500 at the present time. In 1956 a \$130,000 sanctuary was built and an education wing is planned for construction sometime this year.

✠ Douglas A. Bell, pastor of Gordon Street Christian Church, *Kinston, N. C.*, has been appointed as one of five commissioners to serve on the governing body for the Housing Authority of Kinston. The appointment was made by Mayor Guy Elliott. The Kinston daily newspaper commenting editorially said Mr. Bell "has demonstrated ability and community interest in worthwhile endeavors. We are confident his service on the Housing Authority will be in the highest traditions. . . ."

✠ First Christian Church, *Sawyer, Kan.*, held a revival meeting in November with Dan Johnson of Manhattan (*Kan.*) Bible College, as the preacher. Lin Lewis, *Humboldt, Kan.*, was the music leader. Byron E. Blair is pastor of First Church in Sawyer.

✠ First Christian Church, *Bellflower, Calif.*, is in an expansion program and has recently purchased the property west of the present church building for \$30,000. This additional land will double the church's building acreage. Delbert W. Daniels is the minister.

✠ Warren C. Anderson conducted a three-month ad interim ministry with First Christian Church, *Minden, Neb.*, last fall and is now serving First Church in Alma, *Neb.*, in a similar capacity.

✠ Charles L. Selee, *Canon City, Colo.*, has been accepted for a two-year term of service on the Greek Team and will work in Ioannina, Greece. He will replace Ernie O'Donnell who has completed his two years. This program is supported by Week of Compassion offerings.

✠ Russell M. Bythewood, pastor of Quindaro Christian Church, *Kansas City, Kan.*, has been named national adviser for the National Board of Junior Deacons. Anyone interested in organizing a chapter of the organization should get in touch with Mr. Bythewood.

✠ First Christian Church, *Bowling Green, Ky.*, is constructing a new sanctuary and plans to occupy the structure late this spring. Construction began last August with the cost estimated at nearly \$200,000. The sanctuary will seat 600 and additional room in the building will provide for nine classrooms, a prayer room in the basement and offices on one side. Reed Carter is the minister.

✠ Southwest Christian Church near Kinston, *N. C.*, was led in a revival meeting by Joel E. Vause. There were 20 confessions of faith and two transfers of membership. Southwest Church is Mr. Vause's home church and the 16th revival he has directed for the congregation.

TOWARD A BETTER CHURCH

by Samuel F. Pugh

What's Wrong With This Sentence?

AS ONE travels across the country visiting large congregations and small ones, participating in workshops and conferences, listening to various speakers in many kinds of conventions, he becomes aware of a wide range in quality and effectiveness. And there seems to be a relationship between the quality of work and the basic beliefs or concepts of the persons responsible for the work.

For some time the writer has noticed that second-rate songs (seldom could they be called hymns) are selected by the leader who has not learned the real reason for singing in the house of God. Parallel illustrations could be given.

While the following sentences are not direct quotations, they are typical of the carelessness with which many of us approach impor-

tant areas of work in the church. The reader might like to rephrase each sentence so that it will express a more worthy concept. A class or discussion group could use the statements as a basis for considering the existing motivation—or reasons for serving in the various phases of church work.

- Let's sing a hymn and maybe the group will assemble.
- Next Sunday is World Communion Sunday. It will be a good opportunity to break our attendance record.
- Help the minister with *his* program.
- If we receive enough new members we will have no difficulty subscribing our budget.
- The church that uses the best techniques will succeed.

- If we call Mr. X. as our pastor he will be able to compete in drawing power with any minister in town.
- It's your duty to support the church.
- If we have a good choir we'll get the people.
- My goal is a five-year record of consecutive attendance.
- Our choir gave a fine performance today.
- Support evangelism or we will be a disappearing brotherhood.
- Be in a reverent mood as we sing the last stanza.
- Increase your offerings 10% so we can subscribe the budget.
- Let's have a divided chancel; it's the fashion these days.
- If we add a youth worker we can have young people from all the other churches.
- Get those inactive members back. They are hurting our per capita giving in the *Year Book*.

If the above sentences seem to be "right and proper" further study and discussion are in order. If they seem to be wrong give your reasons for saying so.

Samuel F. Pugh is executive director, *Local Church Life*, United Christian Missionary Society, Indianapolis, Indiana

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—Alexander Campbell



Letters . . .

Memories

Editor, *The CE-FR*:

I do not wish to be argumentative, but I am somewhat jealous for the honors due my beloved grandfather, Rev. J. C. Reynolds, an early day preacher of the Christian Church in Illinois and Missouri. On the bottom of page 4 of the Nov. 22 issue of your magazine, you say, in the identification of J. H. Garrison, "... was actually the editor of the Christian Churches' national periodical for a total of 47 years, having been the editor of the *Gospel Echo*, from which this journal traces its nearly 97-year history."

If you have access to the old book *The Old Faith Restated* by Brother Garrison, you will find on the page of biography of dear old Brother Garrison (facing page 421), the following:

"... but during his college course he had surrendered his denominational name and allegiance and had identified himself with the Reformation, a fact which changed all his plans. He at once began preaching, and in the autumn of 1868 located with the church at Macomb, Illinois, to share its pulpit with J. C. Reynolds, who was publishing and editing the '*Gospel Echo*' at that place. A partnership was formed with Bro. Reynolds, beginning Jan. 1, 1869, by which he became one of the editors and publishers of that magazine."

It states above that Bro. Garrison entered Abingdon College in 1865. This college was founded by J. C. Reynolds and P. H. Murphy in 1853, and it was here that the life-long friendship between J. C. Reynolds and his student, J. H. Garrison, was born.

There is much more I could tell you of the early ministry of my grandfather, but there is no need here. He was the president of Christian University (now Culver-Stockton) between the years of 1897 and 1882. My grandmother died in Canton on Dec. 31, 1881, and at the end of that year her husband gave up his place there and went back to preaching.

I would not detract from the fame of J. H. Garrison for one minute, because Grandfather considered him one of his best friends.

He came back from California to Macomb to preach the funeral service for Grandfather in 1906. But neither would I have the value of the work of J. C. Reynolds ignored. He graduated from Bethany College in 1850, and I have letters from the college, testifying to his worth and ability. So it was he and not J. H. Garrison who founded the *Gospel Echo* in Macomb, Ill., before 1869.—Mrs. A. E. PIERCE, *Tulsa, Okla.*

Meaning of Baptism

Editor, *The Christian*:

I have just read Harold Hatzfeld's article, *Why I Am a Tither* (*CE-FR*, Nov. 29, 1959).

His reasons for being a tither are sound, but one statement in his article puzzles me: "After I was 'saved,' through faith and by grace, I was baptized as an outward expression of an inward change, a public profession symbolically stating that my past life was dead and buried and that henceforth I live as a new person in Christ. (Rom. 6:4; 2 Cor. 5:17)."

This is indeed one of the most mixed-up statements I have read in a long, long time! Roman 6:3 states that all who were "baptized into Christ Jesus were baptized into his death." Was Mr. Hatzfeld "buried through baptism into death"—baptized "into his [Christ's] death"—after he was "saved"? Had he become a "new creature"? Had "old things passed away"—before he was "baptized into his [Christ's] death"?

This is good Baptist doctrine, but it does not square with our scribe's quotations from Paul. Could it be, as the note at the top of the article suggests, that my lack of understanding the writer is due to the fact that I am not "saved"? I hope not. I suggest that it might be well to read again, along with the two references given, such passages as Mark 16:16; Acts 2:38; Acts 22:16; Gal. 3:27; 1 Peter 3:18-21.—J. J. MUSICK, *Bristol, Tenn.*

On Being Saved

Editor, *The Christian*:

The statement by Brother Hatzfeld that after being saved, he was baptized as outward expression of an inward change and that it was a symbolic public profession of such

change, is in harmony with the teachings of some of the denominations. (*CE-FR*, Nov. 29, 1959.)

As a Disciple, however, I would prefer that we hold more closely to the Lord's statement according to Luke 16:16 wherein Christ says, "He that believes and is baptized will be saved."

It would appear that Christ meant that both faith and immersion were necessary to incur the salvation of mankind.—E. O. JOYNES, *Leesville, La.*

EDITOR'S COMMENT: We assume that Mr. Joynes as well as Mr. Musick agree on the subject of the article, which was tithing.

Funerals

Editor, *The Christian*:

I highly appreciate the article, "Why I Am a Tither" by Harold Hatzfeld in the November 29 issue. The whole tone of his presentation grounds tithing and giving in its true soil—the joy and gratitude of having been redeemed by Christ.

There is a matter troubling my conscience which also may be of concern to you and your readers. I wonder what I should do as a minister when asked to conduct the funeral of a non-church member.

I always have conducted them in the past. I have done it out of sympathy for those who have been left, out of appreciation for the good in the life of the deceased, and I have recognized that the funeral service affords an opportunity to tell of God's love and is primarily for the bereaved and not for the departed.

Nevertheless I feel that when a Christian minister conducts the funerals of all and sundry he is helping to blur the distinction between Christian and non-Christian, church and non-church. I am wondering if we are not dishonest and unrealistic in this. This same dilemma presents itself at weddings. A Christian wedding ceremony does not make a Christian marriage.

Is the church the "called out" of Christ and the minister primarily a servant of the church, or are both simply the chaplains whose duty it is to solemnize all the religious rites of the community?—SCOTT SIMER, *New Philadelphia, Ohio*

RELAX . . .

THREE CHEERS

Two hunters were on the bank of an African river, one gazing at the water while the other looked away toward the hills.

Suddenly, the first man spotted two ferocious hippopotami, rising out of the water right at his feet.

"Hip, hip," he gasped.

"Hurrah!" shouted the innocent bystander.

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QUOTE

LEAKAGE

The trouble with my take-home pay
Is that it seems to roam;
With all its outside interests
Not much of it gets home.

KEN KRAFT

All you have to do to get the world to beat a path to your door is decide you want to take a nap.

QUOTE



"While you're here, you gotta finish the story that put me to sleep."

Books Received—

- "Letter Home." By Antonina Canzoneri. Broadman Press. 63 pages. \$1.50. (Paper)
- "Religion and Nursing." By Samuel Southard. Broadman Press. 212 pages. \$4.75.
- "The Fulfillment of Life." By Owen M. Weatherly. John Knox Press. 158 pages. \$3.
- "From Pagan to Christian." By Lin Yutang. The World Publishing Company. 251 pages. \$3.50.
- "The Almost Chosen People." By William J. Wolf. Doubleday and Company, Inc. 215 pages. \$3.95.
- "Issues Before the Fourteenth General Assembly." Carnegie Endowment for International Peace. Edited by Anne Winslow. Columbia University Press. 167 pages. \$0.50. (Paper) Also quantity prices.
- "The Layman Builds a Christian Home." By Vera Channels. The Bethany Press. 95 pages. \$1.75.
- "Choral Readings for Teen-Agers Worship and Inspiration." By Harry J. Heltman and Helen A. Brown. The Westminster Press. 61 pages. \$1. (Paper) Also quantity prices.
- "A Philosophy of Adult Christian Education." By David J. Ernsberger. The Westminster Press. 172 pages. \$3.75.
- "Theirs Is the Kingdom." By Jack M. MacLeod. The Westminster Press. 224 pages. \$3.
- "The Story of the Reformation." By William Stevenson. John Knox Press. 206 pages. \$3.50.
- "Did God Make the Earth a Circular Plane?" By Edward Winther. Greenwich Book Publishers. 32 pages. \$2.
- "Classics of Protestantism." Edited by Vergilius Ferm. Philosophical Library, Inc. 587 pages. \$10.
- "Pastor Niemoeller." By Dietmar Schmidt. Doubleday and Company, Inc. 224 pages. \$3.95.
- "The Pressure of Our Common Calling." By W. A. Visser 't Hooft. Doubleday and Company, Inc. 91 pages. \$2.50.
- "Finding God Through Healing." By Carl J. Sanders. The Upper Room. 32 pages. \$0.15 (Paper) Also quantity prices.
- "Luther's Works: Word and Sacrament." II, Vol. 36. By Martin Luther. Muhlenberg Press. 389 pages. \$5.
- "Tarbell's Teachers' Guide—1960." Edited by Frank S. Mead. Fleming H. Revell Company. 384 pages. \$2.95.
- "The Prophets of Israel." By C. Ross Milley. Philosophical Library, Inc. 143 pages. \$3.75.
- "That Ye May Believe." By William W. Stevens. The American Press. 176 pages. \$3.
- "Letters of Direction." By Abbe de Tourville. Thomas Y. Crowell Company. 111 pages. \$1. (Paper)
- "Evangelical Sermons of Our Day." Compiled and Edited by Andrew W. Blackwood. Harper and Brothers. 383 pages. \$5.95.
- "The Growth of American Industry." Distributed by Education Department, National Association of Manufacturers. 39 pages. Copies, in reasonable quantities, available upon request, free and postpaid. May be secured from Clergy-Industry Relations Department, National Association of Manufacturers, 2 East 48th Street, New York 17, New York. (Paper)
- "The First and Second Epistles to the Thessalonians." By Leon Morris. William B. Eerdmans Publishing Company. 274 pages. \$4.
- "Hillsides of Heaven." By F. Paul McConkey. William B. Eerdmans Publishing Company. 88 pages. \$2.50.
- "Waiting for God." By Simone Weil. G. P. Putnam's Sons. 227 pages. \$1.25 (Paper)
- "Religious Themes In Flower Arrangement." By Ruth E. Mullins. Hearthside Press, Inc. 122 pages. \$5.95.
- "Before You Marry" (Revised). By Sylvanus M. Durall. Association Press. 252 pages. \$3.50.
- "The Timberlake Story." By Osceola A. Dawson. Dunaway-Sinclair, Inc., Carbondale, Ill. 165 pages. \$2.50.
- "Graces and Prayers." By John Lewis Sandlin. Fleming H. Revell Company. 125 pages. \$1.95.
- "My Heart an Altar." By Margaret Hoyt and Eleanor Hoyt Dabney. John Knox Press. 189 pages. \$3.50.
- "Men of Tomorrow." By Ewald Mand. The Westminster Press. 224 pages. \$3.
- "I Have Called You Friends." By Francis C. Anscombe. The Christopher Publishing House. 407 pages. \$5.
- "Sandals at the Mosque." By Kenneth Cragg. Oxford University Press. 160 pages. \$2.75.
- "When God Comes Down." By Eugene Knopf. Pageant Press, Inc. 64 pages. \$2.
- "A History of Israel." By John Bright. The Westminster Press. 500 pages. \$7.50.
- "Parents of Many." By Victor E. Swenson. The Augustana Press. 348 pages. \$3.75.
- "A Treasury of Poems for Worship and Devotion." Edited by Charles L. Wallis. Harper and Brothers. 378 pages. \$4.95.
- "The Preacher's Calling to Be Servant." By D. T. Niles. Harper and Brothers. 144 pages. \$2.50.
- "The Days of My Years." By Sanford C. Yoder. Herald Press. 247 pages. \$3.50.
- "Christian Evidences." By Perry F. Haines. W. A. Wilde Company. 184 pages. \$2.95.
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- "P. S. to Puzzled Parents." By John and Doratheia Crawford. The Christian Education Press. 63 pages. \$1. (Paper)
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- "Great Women of the Christian Faith." By Edith Deen. Harper and Brothers. 428 pages. \$4.95.
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- "Letters from Ghana." By Richard and Gertrude Braun. The Christian Education Press. 154 pages. \$2 (Paper).
- "Symbols of the Church" (Revised Edition). Edited by Carroll E. Whittemore. Whittemore Associates, Inc. 64 pages. 60¢ single copy; \$6.00 per dozen copies (Paper).
- "Historical Atlas of the Holy Land." Edited by Emil G. Kraeling. Rand McNally and Company. 88 pages. \$2.95.
- "All the Birds of the Bible." By Alice Parmelee. Harper and Brothers. 279 pages. \$4.95.
- "A Church, A School." By Ralph McGill. Abingdon Press. 92 pages. \$2.
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The author closes his book with "Wherever He is, there Easter is—each day, and of His kingdom in the hearts of men there shall be no end."

It seems to this reviewer that this book would be ideal for use by the evangelistic committee to put in the hands of one who says, "Tell me about Jesus," so simply and realistically is the story told.—BEULAH G. SQUIRES

Theological Study

The Christian Faith and Non-Christian Religions. By A. C. Bouquet. Harper and Brothers. 430 pages. \$7.

This is a scholarly work which will be helpful only to those who have had considerable introduction into the subject in the classroom. We are carrying a review of it here because we feel that many such persons would profit by deeper investigation into the subject.

This is really a theological study of world religions, and is not to be compared with a mere historical or theological outline of the various religions. The writer was engaged in studying and teaching comparative religion more than three decades, and is thoroughly familiar with the various points of view on the subject.

Running throughout the book is the familiar theme of all writers on the subject these days, a discussion of the relation of Christianity on one hand to all of the other religions as a whole. My former co-worker, Dr. Hendrik Kraemer, set the pattern when he wrote in opposition to the views of Professor William E. Hocking, of Harvard, two decades ago.

Hocking has held that Christians need to see what truth there is in the other religions and try to build upon it as the supreme demands of Christianity are presented. Kraemer, on the other hand, has felt that Christianity is a new beginning. Bouquet would find his point of view closer to Hocking than to Kraemer.

The theological re-evaluation in Chapter 13 is an excellent statement concerning 22 separate modern views on the theme, including those of Troeltsch, Otto, Temple, Brunner, Toynbee, Farmer, and others.—H. E. S.

Testimonies

We Believe in Prayer. Lawrence M. Brings. T. S. Denison & Co. 616 pages. \$5.00.

This is a heartwarming account of over 600 personal testimonies of the infallibility of prayer offered by such famous names and key figures in every walk of life as Billy Graham, Janet Leigh, Dwight D. Eisenhower and a host of others.—P. A.

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LET'S TALK IT OVER

by F. E. Davison

QUESTION: Under what conditions if any, should a minister accept a fee for conducting a funeral?

ANSWER: In this column I have been accused of walking a tight rope and trying to please everybody. Regarding the question you submit there is no rope that tight. So I might just as well ramble all over the place and please no one.

Without reserve I can say that there are no conditions under which a minister should accept a "fee" for conducting a funeral. A "fee" implies that the minister sets the amount and perhaps submits a bill for services rendered. A "gift of appreciation" is an entirely different matter. Even so, I think there are times when a minister should and times when he *should not* accept a gift. Let us illustrate.

A minister is called to drive a long distance to conduct the funeral of a man he never met and finds that the family has purchased an expensive casket. In that case I do not think he is under obligation to refuse a preferred gift. There will be funerals when the family will feel hurt if they are not allowed to show appreciation for kindnesses shown.

Certainly there are many instances when he should refuse a gift that is offered. Active members of the church or those in the community who are in poor circumstances should feel that a pastor stands ready to help bear their burdens with no thought of financial returns for such service.

Your letter reveals that you are quite bitter about the practice of one certain pastor. I am willing to admit that some of my brother ministers have sold their birthright of high calling by trying to court unmerited gratuities. If I have ever been guilty of that sin

I seek the Lord's forgiveness before I have to meet him face to face. Now may I be so bold as to suggest to you that "bitterness" and an "unforgiveness spirit" toward your pastor is also a sin which can create ulcers and cause trouble in the church.

QUESTION: How fair and honest would you say your dialectics are when in your article on the use of alcoholic liquors by church officers you base your argument on such flimsy ground as to compare it with an elder bringing liquor to his class of boys or to board meeting? When playing with the boys of my church at the gym I wear shorts. Maybe I should wear them in the pulpit some Sunday or make this my attire at funerals. Your whole approach in that article seems to ring more of the emotional than the reasonable.

ANSWER: First let me say that I had my "dialectics" removed several years ago. Then let me assure you that you have my permission to appear in the pulpit dressed in shorts.

If you do, there may be a meeting of the official board that afternoon. However, you will not be arrested for contributing to the delinquency of the saints in the pews. Of course you should be clothed and in your right mind. If your mind is as scantily clothed as your legs it does present a serious situation.

Emotion has never been the antithesis to reason in my thinking. I agree that intelligent Christianity should say "... Come now, let us reason together, ..." but it also has at the heart of its message the concept of love. Love is emotional and Paul seemed to think it had first place among the possessions of a Christian.

The Scriptures tell us that "God

is love, and he who abides in love abides in God, and God abides in him" (1 John 4:16). I find no place where it is advocated that we will be cast into outer darkness just because our syllogisms are wrong. Jesus rarely engaged in what would now be called a logical argument. He sought to give men insight through illustrations rather than to convince the intellect through argument.

Let me confess that often my emotions are stronger than my reasoning power. When I think of the scores of alcoholics with whom I have labored, my "emotions" are deeply stirred and I seek every "reason" possible to stop the nefarious liquor business which creates these alcoholics.

A drunken man was asked why he walked through a plate glass window and replied that it seemed like a good thing to do at the time. Many are attending cocktail parties (including some church officers) just because other people are attending. It seems like the popular thing to do.



